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"Let there be progress, therefore; a widespread and eager progress in every century and epoch, both of individuals and of the general body, of every Christian and of the whole Church, a progress in intelligence, knowledge and wisdom, but always within their natural limits, and without sacrifice of the identity of Catholic teaching, feeling and opinion."—St. Vincent of Lerins, *Commonit, c. 6.*

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THE SEVENTH CENTENARY OF ROGER BACON (1214-1914).

The seventh centenary of the birth of Roger Bacon (1214-1914), which it is intended to commemorate this year, has an interest far outside of Franciscan circles. No doubt, Bacon's fame rests chiefly on the fact that he was the champion of experimental science and the advocate of positive knowledge at a time when logic reigned supreme and the great Humboldt does not hesitate to call him from this point of view "the most important phenomenon of the Middle Ages." At the same time, it has been truly said of Bacon that, like his famous namesake in the sixteenth century, "he took all knowledge as his province, and rarely touched a subject which he did not illuminate. His works range over theology and biblical criticism, metaphysics, moral and political philosophy, the study of languages and comparative philology, mathematics, physics, astronomy and astrology, chronology, geography, chemistry and alchemy, botany, medicine and magic: and throughout his writings are scattered criticisms of the state of learning and education in his time, and suggestions for the application of scientific theories to practical inventions. The memory of the Oxford Franciscan appeals, therefore, not only to the historian, but also to the theologian, the philosopher, the philologist, the mathematician, the man of science, the physician, and the educationalist; while his importance in the history of gunpowder, his anticipation of

flying machines and the influence which his geographical treatise exercised on the discovery of America, may interest a yet larger public." [1]

Certain it is, in any event, that at the present time the works of Bacon are being studied within a growing circle with an ever enhanced appreciation of their importance. In this connexion it may be worthy of mention that a number of distinguished British scholars have recently united in forming a "Roger Bacon Commemoration Committee" with a view to celebrating the coming Septingentenary in a manner worthy of the "Doctor Mirabilis," as he was called, whose chief misfortune it was, in Parkinson's words, "to be more penetrating than the common rank of Doctors." [2] Of this Committee Earl Curzon of Kedleston, Chancellor of the University of Oxford is Honorary President, and among those who have joined it are Lord Rayleigh, Chancellor of the University of Cambridge, the Earl of Rosebery, Chancellor of the Universities of London and Glasgow, the Right Hon. Arthur J. Balfour, Chancellor of the University of Edinburgh and former Prime Minister, the Archbishop of York, Abbot Gasquet, Sir Archibald Giekie, President of the Royal Society, Sir A. W. Ward, President of the British Academy, Sir Oliver Lodge, Professor Sir William Osler and Canon Hastings Rashdall, the historian of the Mediæval Universities. Under the auspices, then, of this representative Committee a "Roger Bacon Commemoration" is to be held at Oxford next June when a statue of Bacon (by Mr. Hope Pinker) will be unveiled in the National History Museum there. On this occasion addresses will be given by well-known speakers. It is proposed, moreover, to issue, in connection with this Commemoration, a memorial volume of essays dealing with various aspects of Roger Bacon's work written by specialists in the various subjects.

But the coming Bacon Septingentenary Celebration is intended to do more than serve the principal purpose such cele-

[1] Quoted from the Circular of the "Roger Bacon Commemoration Committee."

[2] Cf. *Collectanea Anglo-Minoritica* (London, 1728), p. 112.

brating usually serve, which is to make the general public better acquainted with the life work and character of the celebrity whom it is meant to honor. Indeed, it may be said that the chief end which the Committee has in view in celebrating this Centenary is to arrange for the editing and printing of Roger Bacon's writings, and, from the standpoint of the student, doubtless the most interesting and important item in the whole programme is the announcement that the publication of these works has already been undertaken by an Editorial Sub-Committee consisting of Messrs. J. P. Gibson, Keeper of the MSS., British Museum, F. Madan, Bodley's Librarian, and A. G. Little, author of "The Grey Friars in Oxford" with Professor F. Picavet, of the Collège de France as foreign corresponding member. Nor is this all. The first volume of this Centenary edition of Bacon's writings is now in the press. It will contain his unpublished treatise and commentary on the pseudo-Aristotelian *Secretum Secretorum,* edited by Mr. Robert Steele, who has already edited the old English versions of the *Secretum* and several of Bacon's previously unpublished works. The second volume will probably contain the medical treatises, an edition of which is being prepared by Dr. E. T. Withington and Mr. A. G. Little. Other volumes should contain a complete edition of the *Opus Tertium* (fragments of which were printed in 1859, 1909, and 1912): the *Quaestiones* on Aristotle's Physics and Metaphysics, and on the *De Plantis;* the *Communia Mathematicae,* and perhaps the *Computus Naturalium;* while new and critical editions of the *Opus Majus,* of the fragmentary *Opus Minus,* and of the less important *De Naturis Metallorum* and *Tractatus Trium Verborum* are desirable.

The labor of preparing these new editions has, doubtless, been somewhat lightened by the recent upgrowth of scholarly interest in Baconian studies. This interest has shown itself in the twofold form of provisional editions of some of Bacon's writings, and of original studies dealing with different aspects of his work. In particular, the publications of Bridges,[3] Nolan

[3] *The "Opus Majus" of Roger Bacon,* edited by John Henry Bridges,

and Hirsch,[4] Steele,[5] Duhern,[6] Witzel,[7] Rashdall,[8] and Little[9] together with learned criticisms of these publications by Dr. Hugo Höver[10] and Fr. Michael Behl,[11] to name no others, have helped considerably to prepare the way for an edition of Bacon's works which fulfils modern requirements. But although a great deal has lately been done in this direction by instalments, so to say, much still remains to be accomplished before we can expect an edition of Bacon worthy to rank with the Quaracchi edition of the works of St. Bonaventure.[12]

Those who have not given time and thought to the study of Roger Bacon will hardly be able to realize how difficult it is to compile even a satisfactory bibliography of his writings.

London, 1900, 2 Vols. in 8°. Vol. I, pp. clxxxvii + 404: Vol. II, pp. xv + 568. Together with a supplementary volume containing corrections and emendations, issued the same year.

[4] *The Greek Grammar of Roger Bacon,* etc. Edited from the MSS. by Edm. Nolan and S. A. Hirsch, Cambridge, 1902, in 8°, pp. lxxxvi + 212.

[5] *Opera hactenus inedita Rogeri Baconi.* Edidit Rob. Steele in 8°. Fasc. I (London, 1905), pp. viii + 50. Fasc. II, (Oxford, 1910,) pp. xvi + 137. Fasc. III, (Oxford, 1911,) pp. iv + 137-308.

[6] *Un fragment inedit de l'Opus tertium de Roger Bacon,* etc., par Pierre Duhem, Quaracchi, 1909 in 8°, pp. 199.

[7] *De Fr. Rogero Bacon ejusque sententia de rebus biblicis.* Two articles by Fr. Theophilus Witzel, O. F. M., in *Archivum Franciscanum Historicum* III (1910), fasc. I, pp. 9-22 and fasc. II, pp. 185-213. See also the same writer's admirable article on Bacon in the *Cath. Encyclopedia,* Vol. XIII, *s. v.* Roger, pp. 111-116.

[8] *Fratris Rogeri Bacon Compendium Studii Theologiae.* Edidit H. Rashdall, una cum appendice: *De operibus Rogeri Bacon,* edita per A. G. Little, Aberdeen, 1911 in 8°, pp. 118. (British Society of Franciscan Studies, Vol. III.)

[9] *Part of the "Opus Tertium" of Roger Bacon, including a fragment now published for the first time.* Aberdeen, 1912, in 8°, pp. xlviii + 99. (British Society of Franciscan Studies, Vol. IV.)

[10] *Roger Bacon,* par P. Dr. Hugo Höver, O. Cist., in *Etudes Franciscaines,* XXVI, 152 (Aug. 1911), pp. 199 ff.

[11] *See Archivum Franciscanum Historicum,* (vi-iii) (July, 1913), Bibliographia, p. 559 ff.

[12] *Doctors Seraphici S. Bonaventurae S. R. E. Episcopi Cardinalis Opera Omnia, edita studio et cura P. P. Collegii S. Bonaventurae in fol. ad Claras Aquas* (Quaracchi), 1882-1902. Any scientific study of Bonaventure must be based upon this edition, in the preparation of which the editors visited over 400 libraries and examined nearly 52,000 MSS.; the first volume alone contains 20,000 variant readings.

Leland's well-known saying, "that it is easier to collect the leaves of the Sibyl than the titles of the works of Bacon," has lately been quoted with approval by Little, who points out that the difficulty of the task "is partly due to Bacon's habit of re-writing his treatises four or five times before he could get a satisfactory version, and to his using the same material over and over again in different connexions." As a consequence, "the same works recur with different titles and different *incipits*, and different works with the same title; and the number of fragments and unfinished works is enormous." [13] Then again, while, on the one hand, some genuine writings of Bacon are still hidden under other names, he has, on the contrary, got the credit of many others that are certainly not his. A valuable clue to this labyrinth of Baconian study is furnished by Little's new Bibliography of Bacon,[14] which is a very positive asset. The task of introducing order into the immense amount of material in manuscript as well as in printed form bearing upon the subject cannot have been an easy one, and the author of *The Grey Friars in Oxford* is to be heartily congratulated on the success with which he has accomplished it. Thanks to this bibliography we are now in a position to correct and control the lists of Bacon's works given by Bale,[15] Wadding [16] and others which, viewed in the light of recent researches, are very imperfect in so far as they include spurious works and omit genuine ones.

A comparison of Little's bibliography, however, with those given by earlier writers tends, on the whole, to confirm the authority of the bulk of the works generally attributed to Bacon. Some, indeed, of the treatises of minor importance formerly ascribed to Bacon, notably certain works on alchemy, are now with greater

[13] See Little, Bibliography in appendix to Rashdall's *Compendium* already mentioned, note 8, p. 71.

[14] *Op. cit.*, pp. 72-112. This bibliography is based on the account of Bacon's works given in *The Grey Friars at Oxford* (Oxford, 1892), p. 195-211.

[15] *Index Britanniae Scriptorum quos . . . collegit Joan. Balaeus*, edited by R. L. Poole and M. Bateson (Oxford, 1902).

[16] *Scriptores Ordinis Minorum* recensuit Fr. Lucas Wadding. Edit. III, (Rome, 1906), pp. 206-208.

probability attributed to other writers. But, if modern research has taken away from Bacon certain works hitherto assigned to him, like the *Epistola de Magnete,* which is now accredited to Peter de Maricourt,[17] it has in return given him back others such as the *Speculum Astronomiae,* a work which had in the course of time come to be attributed to Albertus Magnus.[18] And these are but two of several instances of the same sort. Very likely one or more of the works of doubtful authenticity, like the *Tractatus in Psalterium* hitherto accredited to Roger Bacon, should go to the credit of his namesake and kinsman Robert Bacon, O. P., who died in 1248.[19] Any one at all conversant with the vagaries of mediæval scribes will see how easily a slip might be made between the two names: everyone will see that it is much easier to transcribe an erroneous attribution of authorship on the good faith of some one else than to undertake a personal investigation as to its accuracy. It is for this reason that a mistake of this kind once made would be copied from one codex to another.

What concerns us more, however, than these considerations is the fact that, as a result of recent researches, we are now able to form a fairly accurate idea of how much Bacon actually committed to writing. But modern criticism has by no means said the last word as to the authenticity of the eighty writings and upwards which, since Bacon's time, have come to be attributed to him. No one familiar with the catalogues of the great libraries of Europe need be told that an enormous number of Bacon MSS. are preserved in these libraries, especially in England, France, and Italy. The more important of these MSS. are described by Little and others already mentioned. Not a few of them are either copies of works or portions of works already published and are, therefore, deserving of no further

[17] See paper by Silvanus P. Thompson read before the British Academy, 28 Nov. 1906. (*Proceedings of the Brit. Acad.* II.)

[18] It is printed among the works of Albertus Magnus: *Opera Omnia* (Ed. Boignet, Paris, 1891), t. x, p. 629 f., but is ascribed to Roger Bacon by Fr. Mandonnet, O. P., in "Roger Bacon et le Speculum Astronomiae" in *Revue Néo-Scolastique de Philosophie,* XVII (August, 1910), pp. 313-335.

[19] See *Scriptores Ordinis Praedicatorum* (Paris edition, 1719), Vol. I, p. 118.

examination. But there are other Bacon MSS. which should be examined and reported on by competent scholars. For, it is to be observed, that not all the Bacon MSS. have yet been discovered. Some have, perhaps, long lain hidden in remote convent libraries, or else they may be mouldering in obscurity among a pile of MS. "spoils" in unexplored communal archives. However this may be, a number of vital Bacon documents are still unprinted. And, further, there are certain texts to be edited and others again that need re-editing. What is more, there are several chapters in the life of Bacon that still wait to be written; so far, indeed, no modern, comprehensive, scientific biography of the "Doctor Mirabilis," exists and one is wanted.[20] It may be doubted, however, whether such a work could be produced at present owing to the lack of a complete and critical edition of Bacon's writings, the fact being that Bacon's own writings are, after all, the source whence our knowledge of his life is chiefly derived.

In view, then, of these considerations it is earnestly to be hoped that the work of editing and printing Roger Bacon's writings already undertaken by the Centenary Commemoration Committee may not be delayed or hindered by any want of co-operation. It is clear, at the same time, that this work can only be carried on as far as funds will allow.[21] Probably it will be impossible to carry out the whole of the programme proposed by the Committee without the help of a Roger Bacon Society. Apart from this consideration, the establishment of such a society ought surely to be one of the results of the coming Septingentenary Celebration.

FR. PASCHAL ROBINSON, O. F. M.

[20] In the absence of such a work the best extant biography of Bacon is, perhaps, that of Charles: *Roger Bacon, Sa vie, ses ouvrages, ses doctrines*, Paris, 1861.

[21] It may, perhaps, conveniently be noted here that subscriptions toward the Centenary fund will be gratefully acknowledged by the Committee. Subscriptions should be sent to the Secretary, Lieut.-Colonel Hime, 20 West Park Road, Kew, London, England. Subscribers of one guinea and upwards will be entitled to receive a copy of the memorial volume issued in connection with the Centenary celebration.

SOME LIMITATIONS OF RELIEF.

There are too many poor in the world. There are too few who are willing to work among them in order to improve their condition. Some among these who are willing to do that work fail to accomplish adequate results because of mistaken views and standards on which they base their methods. The labors of the wise friends of the poor are seriously interfered with through lack of money. Funds are always inadequate to the work of relief.

There are great social processes at work which cause and perpetuate poverty. There are processes in poverty which intensify its action and increase geometrically its power of devastation and the difficulty of redeeming the poor from its thraldom. There are other social processes which so affect imagination and divert sympathies as to prevent multitudes among the stronger classes from realizing their duties toward the poor. There are other processes which permit the friends of the poor to drift into mistaken impressions about poverty and to be governed by them in their efforts for relief. There are still other social processes which so affect the current judgment of money and of its uses as to prevent it from coming spontaneously and in sufficient quantities to finance the restoration of our unfortunate classes. Some are beyond a doubt, poor through their own fault. Some are indifferent to the poor through a deliberate judgment for which they may be blamed. Some of the friends of the poor love their notions of relief work more than they love the poor, and sacrifice the interests of the latter in order to have the satisfaction of indulging in the former. Many of those who refuse to contribute to relief work do so with deliberation. But after all allowances have been made for guilt in everyone of these lines, we discover that vast social processes enter vitally into the situation and determine to a very great extent the limitations under which work for the poor will be carried on.

Ignorance of the poor and of their poverty is found everywhere. Relatively more of it is found among the cultured and powerful than among the more modest classes of society. This ignorance sets a fundamental limitation on the resources available for relief work. In many circles into which knowledge of poverty has penetrated, mistaken views concerning its facts and processes arrest practically every impulse that might lead to service. These mistaken views lead the strong to blame the poor for their poverty and cause the formation of a stern individualism which teaches that if the poor are poor by their own fault, they must rise by their own efforts. Such mistaken interpretations place a second fundamental limitation of the resources of charity. Problems of organization, of analysis and of coördination of resources, also place distressing limitations in our way. But each of these is conspicuous. There is little difficulty in locating it and in tracing its action. There are, however, many minor factors which set limitations to relief work and usually escape attention because they are elusive and difficult of definition. Some of them are noted in these pages.

I

The stronger social classes are those whose members have sufficient income to allow some surplus after specific obligations in life have been satisfied. We may include those who have sufficient education and leisure to permit them to undertake some form of social service in a spirit of unselfishness, if they wish to do so. The weaker classes are those in general who have no income or an insufficient and uncertain one; those also who have an existence income but who obtain it at a cost to health, to child life or to home life which does fundamental harm to society. Our problem is to find out the less obvious but none the less effective elements which hinder the strong from doing their duty, and also to discover the elements among the weak which limit the effectiveness of social service undertaken in their behalf.

The strong are harassed by economic and social fear. There

is an inherent instability in modern life due to the risks of business, to the stress of competition, to uncertainty in employment and in income. Fear of reduction in salary, fear of loss of position, fear of risk in the investment of savings, increased demands of social life, increased cost of living without corresponding improvement in income, are sources of perpetual worry to the great middle class. This fear enters profoundly into the determination of motives and of decisions in spending money and in saving it. It affects thereby the performance of all of those duties which are conditioned in one way or another by money. Many in the middle class seek refuge against this economic and social fear in various forms of insurance. Others aim simply to accumulate a surplus and to invest it in either a home or in securities of one kind or another. Others save in anticipation of the responsibilities of the education of children. Others acquire in some mysterious way, an alert fear of dependence in sickness or in old age or in accident. Throughout all of the circles in which this economic fear operates, we find a permanent effect of it in the understanding of duty and responsibility, in the expending of money and in general attitudes toward it. Imagination is governed by this chronic fear in varying degrees. Processes of feeling and the trend of sympathies obey it. Thrift is a virtue, saving is wisdom and foresight is a duty, just so long and only so long as they are balanced in their place in our whole Christian view of life. When economic fear disturbs our judgment and exerts its subtle and approved tyranny over us, it hurts our broader sense of duty. Nowhere else is the effect of this fear more evident than in the views of charity taken often by the well-to-do. It would be difficult to reach an accurate estimate of the extent to which it is the case. Such a determination is, however, not necessary. Our immediate purpose is served in listing economic fear as one of the factors in our atmosphere which hinder men from a clear understanding of the relations of the strong and the weak, that is, of the well to do and the poor.

Conscious but aimless social striving is another of the factors referred to. We meet very few who are not compelled to live

in friendly relations with others who have a higher income. Those of lesser means are forced into a style of life which is beyond them. When we make social comparisons we look upwards with envy to the class next above us, and rarely to the class next below us with any feeling of satisfied joy. A habit of aimless social striving results and most of the practical judgments of everyday life are determined by the slavery of this striving rather than by intelligent judgment of our resources. The tyranny of keeping up appearances is so sustained and inexorable as to force us into the heroisms of martyrdom because we are not brave enough to be simple and to direct our lives in intelligent relation to all of our Christian duties. We rate money too highly when we look at those who have more of it than we have. We give it too low a rating when we sacrifice it in order to attain to "the insignificant social supremacies" around which our ambitions cluster. We force ourselves into the turmoil of struggle because we must maintain appearances with those to whom we look for standards and in whose approval and notice we set our fixed ambitions. This struggle so engages imagination, so directs the flow of sympathy and of interest and so absorbs income as to drive out of mind and out of life, the clarified spiritual judgment which would enable us to understand our duty toward poverty and the poor. The money spent at the dictates of useless social ambition seems insignificant in comparison with what we aim at socially. The same amount given to the poor under the command of Christ appears enormous and out of all proportion to our means. Indiscriminate social striving is one of the powers of Democracy, but it is also one of its dire confusions. The virtues and duties of one's "state in life" help wonderfully to moralize one, to bring peace and stability into ambition and action. But when one may aim at any "state in life" one is apt to lose in moral clearness and self-control. When one aims at the rights and recognitions of a higher social state, one may neglect the duties of one's "lower" state and be loser thereby.

Neither economic fear nor aimless social striving could blunt our sense of duty toward the poor, if we knew them well and

understood their lives. Our ignorance of poverty becomes, therefore, an important negative factor in limiting our willingness to serve the poor and in diverting our surplus energies and resources away from them. The geography of life separates us from the poor. Our social standing, the neighborhood in which we live, the companionships and tastes which determine the range of social life and experience, hinder us from entering into natural social relations with the poor. Any relationship into which we enter with them is apt to be reluctant, forced and artificial. And yet we are told uniformly that the value of relief work depends on a natural, unconstrained attitude toward those whom we serve. We and the poor speak different languages and look on life from entirely different points of view. The poor have their philosophy and we have ours. We shrink our sympathies to our own classes and the poor in self-defence shrink back from contact with us. We meet grown up men and women who have never come into personal contact with a single case of helpless poverty and who would remain confused and dumb were they to do so.

Even when we might enter into easy and natural relations with certain types of dependency we are not inclined to do so, or when so inclined we find it impracticable. Few of us possibly, pass a single day without being served in our economic life by children or by adults upon whose lives and hopes poverty has set its unmistakable mark. The newsboy, the grocer's man, the garbage man, the messenger boy, the express man, the cook and the laundress, very often carry in their hearts all of the worries of poverty and show in their faces the indellible and unmistakable evidences of its tyranny. Upon the faithful and regular services of these depend the appointed ways of life. Yet we rarely know them, speak with them, understand them or cheer them by our friendly interest or strengthen them by our wisdom. We are too remote from the poor in one sense and we are too near to them in another sense. Experience does not save us from the sway of our fear and our striving and we pass through life unredeemed from our mistaken views.

Atmosphere rather than facts is held in mind; the intangible

processes which leave their traces in our lives and judgments and even in our views of elementary social Christian duty. The tremendous volume of relief work carried on by the strong in the interest of the poor shows us, of course, the extent to which correct views of life do obtain. But we are accounting not for what is done but for what is not done. We are describing not those who do their duty toward the poor, but those who fail to do it.

In many instances, failure to do duty toward the dependent classes is the result of vagueness rather than of bad will. Many of those whom we are inclined to blame for doing so little in the fight against poverty are victims not so much of culpable indifference or of intention as of vagueness. They do not know what to do nor how nor when. If we have no taste for work among the poor, it is probable that we shall neglect them. The circumstances of life not only tend to prevent us from developing a taste for social service but also develop within us a positive distaste for it. There is no way of discovering or influencing the large number of men and women who have good will and sympathetic hearts, but are unwilling to work among the poor. They lack knowledge. They feel aversion. They regret their dislike of social service but are unable to overcome it. We are governed largely by taste in this field of action as we are in literature and art and music. Most men feel a fundamental reluctance against attempting to do what they can do but badly. There is a sense of agreeable egotism in doing anything which we can do well. If our talent lies in the direction of effective and sympathetic work among the poor, our sense of obligation toward them will be robust and the flow of our sympathy will be strong and undisturbed. On the other hand, if we feel an aversion for work among the poor, we shall be ingenious in finding ways to excuse ourselves from attempting it. The process of life, therefore, when it hinders the development of a taste for social service and of a talent for it, fixes new limitations on its volume and directs many lives away from it.

Thorough work for the poor is highly technical and expen-

sive. It is conditioned on skill and cost. Even personal service apart from income depends in last analysis on leisure, and leisure is conditioned by money. There are few charities which do not complain that more workers are needed. There are few which do not complain that they are hampered at every point by lack of funds. Effective work among the poor depends on training and experience, and on a wide range of information. It requires an insight into social processes and clearness of understanding, an alertness of sympathy and tactfulness, patience and consecration which many do not possess. Hence we are awakening to the realization of the need of organization, of instruction, of reading and reflection, of discussion and conference, of leadership and system in every large phase of relief and preventive work.

II

There are certain mistaken views of the nature of charity which affect seriously the development of relief work. Many believe that charity is merely an "optional" virtue; that it is of counsel and not of precept. According to this view, one may or may not perform works of relief just as one chooses. It is a good thing to work among the poor but it is not a bad thing not to do so. This is, of course, a fundamental error. There is nothing in the reading of the gospel which permits us to believe that Christ intended charity to be an "optional" virtue. Aside altogether from its supernatural character, we must look upon charity and the institutions of charity as belonging to the integrity of social organization. Citizenship and culture, even enlightened self-interest, declare its place in society, apart from God's command. If strength remains unchastened by service of the poor and if weakness is unassisted and unrefined by touch with culture, both the strong and the weak are harmed by the resulting estrangement and the spirit of social unity is fundamentally harmed. However, our law is in the supernatural view. Charity is an integral part of the normal religious experience of the Christian because the decree of Christ makes it so. Our theologians discussed with elabo-

rate care centuries ago, the whole range of the duties of charity and these have been presented to us reënforced always by compelling sanctions. This "optional" view of charity is the natural outcome of our circumstances and of the practically complete estrangement which exists between us and the poor. It represents a false undertsanding of the law of the gospel and a false interpretation of the natural mission of charity. It robs us of the finest fruits of genuine culture when it is established in our code of ethics.

There are those who believe that charity is merely an "occasional" virtue. According to this view, we are required to serve the poor only when chance brings us into contact with them. Charity is thus made to depend on the accident of observation or of chance information. If we know no poor; if we meet no poor; if we can contrive to keep out of their way, we tell ourselves that we are relieved of all duty of solicitude for them, and we are unashamed. This estimate of the meaning of charity relieves us of all duty of initiative, and permits us to drift along in our secluded circles free from the inconveniences of thinking of the poor except when they are present. There are, of course, occasions when the duty of charity takes on particular emphasis. There are emergencies when our obligation is specific and immediate. But widespread as the "occasional" view of charity is, it remains for all time mistaken and to the highest degree, misleading. Were we in ordinary, normal social contact with the poor this "occasional" view might approach the truth because occasions would be furnished to tax our resources and to test our strength. But the artificial arrangements of life which congregate the strong here and segregate the poor there, prevent us from such relations with the poor as would assure the performance of our duty in this way.

A modification of this error is found among those who never volunteer either contributions or personal service but who content themselves with giving money when asked. Unfortunately, a general lack of intelligent initiative on the part of the strong has led the friends of the poor into the creation of various devices of appeal in order to stimulate generosity and

arouse interest. Astounding commentary on the spirit of our civilization is found in the unholy methods to which we are compelled to resort in order to get the money of which there is always pressing need in social work. A noble sense of a noble duty always includes the initiative to do it. We are taught in our Christian traditions that prayer, fasting and almsgiving, that is, worship, self-discipline, and service, belong to the integrity of Christian life. Occasions may modify the forms and extent of all three, but not one of them may be made to depend upon occasions alone without harming our finer nature and misdirecting life.

A related error is found in a widespread inadequate view of what is meant by service of the poor. We are told sometimes that there is no need of research or of study or of interpretation and consultation in "doing charity." We hear it said that this work consists in feeding the hungry and in clothing the naked and not in keeping card catalogues, not in writing books, and giving lectures. All men think and judge in the terms of their own standards. When these standards are inadequate and false, judgments are wrong and methods are mistaken. Those who shut their minds against the wider view of poverty and fail to see its perspective, err rather in not seeing than in not doing, in not aiming to see and in refusing to see. There is a science of charity as exact and as exacting as the science of government itself. There is a method in charity as definite and as detailed as method in art, in music, in poetry, in eloquence or in education. There are processes of degradation in poverty that are as irresistible as the headlong rush of a torrent. There are complications which enter into the weakness and helplessness of the poor, into their lack of opportunity and their shiftlessness which must be studied and dealt with as skillfully as the engineer studies the lay of the land through which he builds a railroad. All of these unfortunate views of poverty and of relief cause double harm because they blind their partisans against the only view which can lead to the thorough-going redemption of the poor. Unwise philanthropy is the philanthropy of small standards quite as much as it is

the philanthropy of indiscriminate impulse. Unfortunately, these inadequate standards of relief work are often associated with very holy impulses and real consecration.

Where work for the poor is taken to be merely the giving of relief, we can not arouse the friends of the poor to take any interest in the wider social work on which so much depends. The victims of these small standards can not see social work in the light of Christ's charity. Movements to improve wage conditions, to clean out slums, to hinder the social ravages of disease, to secure playgrounds for children, to put an end to occupational diseases and industrial accidents or reduce them to a minimum, carry rich and holy inspiration about them, and yet the victims of narrow standards in relief work remain unconverted and untouched. Narrow views of relief work are undoubtedly often taken as the result of serious thought. But do we not sometimes shape our views in obedience to other factors. If we feel conscious of lack of ability to do social work well, are we apt to declare that it has nothing to do with charity? If we are too lazy to do it, are we not apt to argue in the same way? If we assume that all work beyond mere relief is not charity but something else, that assumption will tyrannize over everything we do.

Another error related to these inadequate standards, is due to a positive mistake concerning the nature of poverty itself. One is surprised to find so many who believe that the poor are to blame for their poverty and that the redemption of these is in their own hands. They will admit that cripples, the sick and defective may be personally blameless but the average adult or youth among the poor is blamed with unrelenting and indiscriminate severity for his poverty. Here we find the harsh individualism which stifles so many impulses toward social service. This view, of course, is born almost exclusively of the grossest ignorance concerning the facts and processes of poverty.

Elements like the foregoing are found in discouraging abundance in the atmosphere of the strong. They operate to hinder very large numbers from feeling any inclination or vigorous impulse toward social service. Fortunately, however, very

large numbers of the strong are carried past these obstacles and are brought happily to the thresholds of the poor to work among them. We may continue our study and aim to find out the limitations under which the work is carried on.

III

Social work is the service of a spiritual ideal. The impulse out of which it springs is unselfish and refining. Everything about it is so much to be commended and the motives which regulate it are in themselves so far above suspicion that we are disposed to overlook some of the reserves under which effective work for the poor must be done. Familiarity with ideals tends to disturb our sense of limitations. Misunderstandings of the function of ideals no less than neglect of them has done its own harm in the history of the world. Idealists are apt to concentrate attention upon immediate consequences of social measures and to overlook the long logic by which all social changes are inexorably governed. Practical men who live in the selfish as distinct from the unselfish world, are disposed to emphasize the remoter consequences of social action and to exaggerate the obstacles in the way of immediate concrete measures. In last analysis the difference between the ages-old conflict of conservatism with radicalism is a struggle between short and long outlooks on life. Idealists such as social workers are, do not always display ideal judgment nor do they show ideal capacity for ideal social relations. Far from it. This is made more evident when we note the limitations under which social work must be done and the vicissitudes to which even the most noble aims are subjected.

The limitations of life set the remote limitations of relief work. Our own limitations and those of the poor fix the unyielding limits beyond which our achievement can not reach. Ideals relate to ends rather than to means. They govern persons more effectually than relations but they govern even persons imperfectly. If, therefore, we aim to establish ideal relations among the poor or to build up ideal characters among

them or to reconstruct ideal homes and establish ideal environment for them we shall undoubtedly serve them badly and demonstrate our unfitness to serve at all. Strange as it may seem, we are often cruel in asking of the poor results which even the most cultured fail to reach. When we offer to the poor an impossible idealism and judge them by it, we are guilty of injustice toward them. If we expect all of the children of the poor whom we befriend, to become good citizens and successful members of society, we ask more of them than even our churches expect from their most fortunate members. We sometimes judge the efficiency of an orphan asylum adversely by demanding that all orphans turn out well. At the same time, we overlook the average of failure among the well-to-do and the rich in rearing their children. We are more tolerant of a club man who drinks to excess than we are of a loafing dependent who is a drunkard. We excoriate the poor girl who is ignorant and lazy and we pay court to the rich girl who is ignorant and dull.

John Stuart Mill began life with the determination to reform the world. He modified his philosophy when he discovered that the limitations against which he fought were the everlasting limitations of life itself, to overcome which all of the wisdom of man is unequal. We must submit to the limitations of human nature even when we proclaim the ideals which inspire it. The intelligence and efficiency of social workers, therefore, will be governed by the definite and homely aims which they establish for themselves. We are helpful to the poor only when we understand them. When we offer ourselves as channels through which the blessed traditions of civilization may come to them, we must look toward them in the light of our ideals, but we must not idealize them. Work for the poor has often been cursed by a sentimentalism and an ill-regulated idealism which have too often provoked laughter and invited scorn. Amiable intentions and good impulses are among the abundant progeny of ideals. But they are often very bad children. It is difficult to hold the middle way between the optimism of the idealist and the despair of the pessimist. The

social worker above all others in the world must do so else he will fail. His virtues and his efficiency will depend always on his intelligent understanding of the limitations of life as these affect his work among the poor.

We are limited again by lack of capacity on the part of dependents to understand our teaching and to respond to our efforts. What is held in mind here is not the series of limitations of life itself so much as the particular limitations of the poor themselves. As a class they have an outlook and an experience which reduce materially their capacity to understand us or understanding, to obey us. The atmosphere in which they are compelled to live dulls apprehension and veils imagination. At times they listen unheeding and they remain unstirred by the spell of our eloquence. We tell a weary and distracted mother who is careless and untidy and dull, what she ought to do to refine her housekeeping, but our words fall upon deaf ears and our wisdom draws no ray of understanding from her unlit eye. A good natured drunkard will listen to our sermons and our scoldings and will endorse all that we say with a contrite assurance of lasting reform, but his appetite for drink refuses to abdicate its supremacy in his life. A story is told about a highly idealistic charity worker who singled out a very bad boy upon whose conversation she was willing to stake her wisdom. On one occasion while she was delivering an eloquent lecture to him on the ideals of citizenship and the aspirations of manly souls, she noticed that his eyes were lighted with animated interest and he seemed to follow her every word with approving mind. The evidence of her conquest over this unruly soul stimulated her to greater eloquence until the climax came when the boy remarked with great simplicity, "You ought to see how fast your jaw goes." The boy had no capacity to understand or to receive the message as it was given. His soul had remained untouched. What could be done depended upon him and not upon the friendly soul which sought to serve him, but she had not understood.

Scholars tell us of a law of adjustment by which fishes lose their sight when they inhabit unlighted waters. Organs perish

when they are not used. When society herds the poor in environment which kills ambition and blunts moral sense; which robs life of outlook, of motive and of opportunity, shall we wonder at their lack of capacity to respond to our appeals and to coöperate with our efforts? The senses to which we appeal are those which have lost their power. The social workers who go among the poor and fail to understand the particular limitations which poverty causes in its victims, are poorly equipped for their work.

Another limitation to which we are subjected is found in lack of will on the part of the poor to coöperate with us. They might do so but they refuse. They understand what we say. They recognize the duties which we declare and the opportunities which we provide, and yet they refuse to be lifted. At this point, we may reasonably blame them. After making due allowance for all of those circumstances which diminish moral responsibility as our theologians understand it, we come face to face with those features of poverty for which the poor are personally, individually and directly responsible. They will, of course, at all times indulge in their own stupidities just as we indulge in ours. They will yield to their own perversities just as their more fortunate brothers yield to their own. The conduct of the poor in instances like these is related in some measure to the total absence of fear from their atmosphere. The ordinary sanctions of life which moralize us and strengthen us against our temptations are weakened if not eliminated from the feeling and thinking of many among the poor. After everything has happened to them, there is nothing left for them to fear. The poor are at the bottom. They cannot fall. The type now referred to has few aspirations for better things. It suffers but little when those few are defeated. Among them life is stripped of its illusions, its metaphors, its cheering symbols and its stimulating contacts. Hence, the wisdom and the help that we offer to them fail so often to awaken response and their wills remain untouched.

The poor have their own philosophy, without a doubt. Many actions and attitudes among them which we call crimes and trea-

son in the upper world, lack the color of guilt here and become at worst pardonable failings if not seeming virtues. The elementary determinations of humanity are largely fixed. We are helped on toward virtue by joy and refinement, by hope and security, by outlook and assistance from those about us. In proportion as these elements depart from the atmosphere of poverty, the will of the poor is weakened. They are subjected to tests in moral heroism and spiritual determination to which most of us might in the same circumstances prove unequal. There is a touch of fatalism among the poor which is the natural outcome of their experience. Lack of capacity and lack of will as we meet them, therefore, fix the limitations against which we must combat when we enter their world. These are to a great extent problems that are larger than the individual. They are penalties visited immediately upon the poor and remotely upon us for the shameful neglect of society of which they are the immediate victims. The supreme practical law of social service is that we must help the poor. It is not enough that we should declare ourselves and indulge in the luxury of doing good regardless of those in whose interests we work.

Another limitation is placed upon us because of the fact that large numbers of the poor suffer irreparable harm before we reach them. When we break an arm, a physician repairs the damage. When we break a door or a window or a chair, it is easily replaced. When even the human heart is broken, as the phrase is, by tragedy or sorrow, nature will sometimes restore its hope and peace in her own mysterious way. But after poverty has disintegrated a home, who shall restore it? After wretched housing conditions have destroyed the seclusion and privacy by which our virtues are conditioned, who shall restore these virtues to their destined vigor? After an innocent little girl has been hurled in spite of herself into the ways of degradation and shameful knowledge, what human wisdom may even hope to restore her innocence? When adversity and neglect have rendered fathers and mothers incapable of understanding or of performing the duties of parenthood, who shall make them over into wise and helpful guides for their children? "Can a man be born again?" When unnatural physical and social

surroundings have prevented a boy from acquiring the fundamental sense of respect for property and he has become a thief, who shall restore the moral integrity and the memory of blamelessness on which character depends? Do we not too often forget this, the most devasting and distressing single feature of the lot of the poor? If poverty were merely a question of income we could rob it of every one of its terrors, but the implications of irreparable harm associated with it give our work a fundamentally different character. When we work among the poor who have been thus harmed, we deal with a class which has not had normal moral and social experience; a class which has not normal moral and spiritual resources; a class whose restoration demands almost an exalted heroism and makes that heroism most difficult of attainment.

Relief agencies find it extremely difficult to discover their fundamental agreements and to co-operate faithfully and loyally in their work. This condition fixes another limitation upon us. Inherited differences of religion, differences of party and of spirit, differences of temperament, unconscious personal ambition of leaders, experience of disloyalty and indirection disintegrate the solidarity of our relief forces and greatly reduce their power. Methods contend against methods among us, standards against standards. Judgments disagree as to conditions, causes and processes of dependency. In spite of a very general desire to find our fundamental agreements and to be governed by them, we are conscious that that happy issue is not promised to us in the near future, although hopeful advances toward co-operation and trust have been made. Hawthorne complained in his day of the difficulty of inducing the representatives of righteousness to work together in the ways of peaceful agreement. That day is still with us. These differences occur within the lines of religion and schools of thought as well as among them. It is probable that we shall never reach entire harmony. Whatever the prospects as regards the future, there is no doubt that our work is greatly hampered by the differences which separate the great army of well-disposed and earnest social workers into unrelated phalanxes. Poverty is a fundamental problem. It is, therefore, complex and elusive. The

treatment of its simplest phases touches fundamental questions of philosophy and of morals, hence the divisions which these cause in life at large appear at every turn among our workers. All things considered, we should rejoice that we have been able to accomplish as much as we have accomplished in the direction of harmony and co-operation.

The restoration of a single typical dependent family to independence and hope, depends on the happy co-ordination of a large number of factors. Our inability to assemble and relate these, places another fundamental limitation upon us. If this is true of the single family, it is for a still greater reason true of all poor families taken collectively. Satisfactory laws and satisfactory administration, police and truant officers, employers and friendly visitors, landlords and trades people enter directly in one way or in another as conditions or as factors in the lot of the poor. It is only when we can co-ordinate all of these that we can do our most helpful work for the poor. We are always failing at this point, and therefore, the results of our efforts fall so often short of our intelligence and our resources. Many of the elements in the environment of the poor, such as housing, association, saloons, street playgrounds, bad example, contact with sin and uncertain employment will remain in spite of us. In other words, we are compelled to lift the poor while they remain in an environment which bears them down.

One provoking feature of this condition is found in the persistent indifference of law-making bodies to their duties toward the poor. Volunteer associations are compelled to expend a large proportion of their means and their energy in begging and pleading and beseeching law-makers to do their elementary duty in the interests of the elementary decencies of life. Years of struggle are required, incredible amounts of money are necessary to educate our leaders to the point where they will take care of the most persistent and shameless causes of misery, disaster and crime among the poor. It seems incredible that it should be necessary to fight for years in order to convince a legislature or a city council that housing conditions are shameful, that conditions of labor and employment outrage the first prin-

ciples of human justice and morality, that much of the disease and helplessness of the poor are due to social conditions for which society at large must be in common justice, blamed. The ignorance of our leaders must be overcome; the selfishness of those who make their profits out of the helpless poor must be scourged; the persuasive learning of able attorneys who argue for the sanctity of worn-out phrases, and shut their eyes to the sanctities of life, must be overcome before we can have conditions in which poverty may be robbed of its terrors, and hope may find admission into its circles.

IV.

Large views lead one toward philosophy and interpretations. Detailed views lead one toward action and practical judgment. Both types have their appointed places in life. Each is disposed toward its own particular kinds of mistake. When estrangement occurs between them, both suffer because each is the best corrective which the other finds. Work for the poor has suffered greatly because of the disregard felt mutually between those who look upon poverty from a general social standpoint on the one hand, and those who look upon it from the standpoint of particular cases and simple detail. The former type is overwhelmingly in the ascendency today. The scholarship and the collective sympathies of our time favor strongly the approach to poverty through large views based on broad studies. This method has already sharpened our vision and improved our methods in relief work. There is, of course, some danger of over-emphasis in it. We meet occasionally those who become very unfeeling and harsh in dealing with the poor because their human sympathies wither in presence of the intellectual joy that the mind gets from generalizing and from being freed of the effort to handle rebellious details. We ought to hold to the general social point of view faithfully. We should at the same time, take care lest sense for detail be lost, lest wisdom in dealing with one poor family be denied to us because of our habit of generalizing and of thinking of all poor families as one mass.

Conscious and systematic effort to interpret each case of poverty in its relation to all poverty; equally careful effort to understand all poverty through the vision which we derive from sensible dealing with each particular case which we meet, should give us the happy combination of forces through which all hope of relief work must come. General views taken from the field of poverty are here offered to the practical worker to serve him as best they may.

WILLIAM J. KERBY.

SCOTT'S CATHOLIC TENDENCIES.

As Cardinal Newman points out, in his "Present Position of Catholics in England," the English people as a whole, have been, since the days of the "Reformation," the most unreasonable, if not the most aggressive, foes of the Catholic cause. It is only in the last half century that their eyes have been partially opened. And it was, unfortunately, in the Protestant Elizabethan age and the Protestant "Golden Age" of Queen Anne that modern classic English literature was formed. It was as much as an author's literary life was worth to set forth anything openly favoring Catholicity; and those who so far forgot themselves, whether through honesty or natural enthusiasm, were invariably forced to explain or apologise for their backsliding—to offset their word of commendation by a due meed of censure—if they cared to be re-habilitated in the popular æsteem.

Says Newman: "There is Alexander Pope, a Catholic, and who would discover it from the run of his poems? There is Samuel Johnson, born a Protestant, yearning for the Catholic Church, and bursting into fitful defences of portions of her doctrine and discipline, yet professing to the very last that Protestantism which could neither command his affections nor cure his infirmities. And, in our own times, there was Walter Scott, ashamed of his own Catholic tendencies and cowering before the jealous frown of the tyrant Tradition. There was Wordsworth obliged to do penance for Catholic sonnets by anti-Catholic complements to them.

"Scott must plead, forsooth, antiquarianism in extenuation of his prevarication; Wordsworth must plead Pantheism; and Burke again must plead political necessity. Liberalism, skepticism, infidelity, these must be the venial errors under plea of which a writer escapes reprobation for the enormity of feeling tenderly towards the religion of his fathers and of his neighbors

around him. That religion labors under a proscription of three centuries, and it is outlawed by immemorial custom."

When we bear in mind, then, that "Protestantism is the religion of our literature, that it has become the Tradition of civil intercourse and political life . . . that its assumptions are among the elements of knowledge, unchangeable as the moods of logic, or the idioms of language, or the injunctions of good taste, or the proprieties of good manners," it is all the more remarkable to find men like those whom Newman mentions, and others of the best minds of every post-Reformation epoch, paying an involuntary, an unconscious, nay, an enforced tribute, to the superiority of Catholic personages, institutions and ideas. From Shakespeare who is so Catholic in tone and feeling as to be numbered by not a few unbiassed commentators among the adherents of the Church—Catholic at heart if not in profession—down to Mrs. Humphry Ward and Gilbert Chesterton, one is struck by the almost uniform respect and reverence manifested by the first-rate authors towards persons and things Catholic. Even Dickens, who showed so much narrowness and prejudice in his "Pictures from Italy" condescends, on rare occasions, to contribute his mite of admiration in some of his less widely known publications.

Needless to remark, this "praise from Sir Hubert," this tribute of esteem from men outside the pale of the Church, from men of brains who had nothing to gain and everything to lose by giving vent to such opinions; from men who gave their testimony in the teeth of popular passion and prejudice, or—what amounts to the same thing and even more—unwittingly, and almost in spite of themselves, is assuredly something not to be overlooked in modern apologetics.

To confine ourselves for the present to one of these eminent external witnesses for the worth of Catholic principles and ideas and institutions; for the effect of Catholic influences on the making of character, take Sir Walter Scott to whom Newman refers (in the passage above quoted) as one "ashamed of his own Catholic tendencies and cowering before the jealous frown of the tyrant Tradition . . . pleading antiquarianism in extenuation of his prevarication."

That Newman's charges are well founded there cannot be the slightest doubt in the minds of those who are acquainted with the works of the great novelist. And yet and notwithstanding, there is no straining after effect, no garbling of truth, nothing far-fetched, in styling this same Walter Scott one of the heralds or fore-runners of that famous Tractarian movement whose chief apostle was Newman himself. Yes; we may assert safely, deliberately and advisedly, without any exaggeration, that Sir Walter was very largely instrumental in bringing about the present more sensible and more tolerant attitude of Englishmen towards the Church Catholic.

Not that Scott ever had, of course, any such notion or intention, or ever proposed to himself any such result. There are no sufficient grounds for suspecting that he had any serious doubts anent the security of his position, any scruples against retaining his Protestant creed, much less a positive belief in distinctively Catholic doctrines. That is not at all our meaning. He was certainly not an apostle of the great Romeward trend in the same sense that Newman was. But for all that, it is none the less true that, however unwittingly, he helped along the good cause, and perhaps just as effectively in his own sphere as Pusey and Keble did in theirs, by calling the attention of his numerous readers to many of the most attractive features of old Catholic times and manners and personages, by throwing a little light on the hitherto dark corners, disabusing the British mind of some of its gross, unfounded prejudices, by opening to conviction, partially at least, some of the best types of that same British mind, and so paving the way for the later work of the Tractarians.

"To him," (Scott) says Andrew Lang, "is due the beginning of a better appreciation of all popular antiquities, and *a more human understanding of history.*" And this was precisely what the British mind, of all minds, needed most. As Cardinal Newman demonstrated in his lectures on "The Present Position of Catholics in England," it was the sheer, the appalling and abysmal *ignorance* of the English people that lay at the root of their almost unparalleled bigotry. So intense and deep-rooted

was that bigotry that they could not be brought even to listen to reason. They would have none of it. There were no two sides to the question at all. There was but one side—and that side was theirs. The only way to reach such people—to make at least a beginning of an impression—was the way of indirection; of inoculating them unawares, if not with love, at least with a certain inevitable admiration, for Catholic times and peoples and customs. I say "inoculating them unawares": for they were like children who can be induced to take a bitter, unpalatable dose only by concealing it under the presence of sweets. Had the rank and file of Scott's readers perceived whither they were gradually drifting, or likely to drift, had they once awakened to the consciousness of such an influence working upon them, they would as surely have fled from it as they would from the arch-fiend himself.

And yet it was this very influence that was actually exerted by most of Sir Walter's novels. Whenever there is question of setting off Catholic against Protestant, or Protestant against Catholic, when the author has occasion to contrast the old Catholic with the new Protestant epochs and personages, the Catholic seldom suffers by the contrast. And that is really putting the thing rather mildly. I don't mean to say that there are no exceptions; but as a rule, the reflecting and impartial reader cannot fail to observe that the author's admiration goes out to the old régime.

It may be objected that religion had nothing to do with this seeming preference, that it was wholly due—as Scott himself maintained—to his love and worship of the antique. The contention is freely granted for the sake of argument. I am not inquiring into the author's motives. I am not giving him any credit for being a willing, or even a conscious, missionary for the Catholic cause. On the contrary, it has been stated most explicitly in the foregoing paragraphs that what he did, he did unwittingly. But the fact remains nevertheless that, *nolens volens,* he really did a good work for us; that he was, in a sense, one of the pioneers of the improved and decidedly more reasonable present-day sentiment of English Protestants to

wards the Church of Rome. And that is the only point I am trying to make.

Scott was by nature too big-hearted, too generous and tolerant and broad-minded to allow any prepossessions of his to blind his eyes to the indubitable truth; and had he lived in a more tolerant age or country, had he been free in every respect, financial, popular and otherwise, to follow his bent, without let or hindrance, no doubt he would never have deviated a hair's breadth from the path of justice and square-dealing. But it was a bigoted age, and a bigoted people for whom he wrote, and he was not always strong enough to withstand the pressure of the times and circumstances. And so, through fear of popular contempt or disfavor, and against the promptings of his better self no doubt, he weakly made concessions to popular passion and prejudice, even permitting it occasionally to carry him to palpable extremes.

Withal, it is easy enough to see on which side his sympathies lay. His Catholic characters are, as a rule, high-grade, high-minded, dignified, noble and brave, and will almost uniformly bear comparison with the best of their non-Catholic fellows. But no doubt it will be far more convincing, as well as far more agreeable, to let our author speak for himself and to let him present his own pictures of Catholic times and people. To put the left foot foremost, or to give the dark side of the picture first: In *The Monastery* he talks, like a genuine, true blue Protestant, of "the usurpations of Rome," and the "erroneous, though fervent and sincere" prayers of Father Eustace, and has the usual Protestant notion of Rome's "hostility" to the Bible. There are, too, occasional little slurs anent the monks whom he characterizes as "nasal-twanged, petticoated old women." However, in justice to Scott, it should be noticed that these slurs come from the lips of Halbert Glendinning who, while physically brave enough, is by no means a very likeable personage. As Scott paints him, he was almost eaten up with self-conceit and ambition; morose and time-serving. He never did have much regard or respect for real religion of any kind, and eventually apostatized to better, not his soul, but his worldly

fortunes. Nor is the character of the Abbot Boniface drawn very plausibly. It is hardly probable that such a self-indulgent ninny would have been raised to his lofty and responsible position. The author also gives vent at times to ribald remarks about Catholic doctrines and practices—" the narrow and bigoted ignorance in which Rome then educated the children of her Church "—(*The Monastery,* Chap. xxx). He re-hashes the old stale lies anent the " buying of pardon for sin," etc. But here again, these remarks are put into the mouth of Julian Avenel the freebooter, a man of no religious principle or conviction, who cared equally little for Protestant and Catholic, and had no more regard for morals than he had for Faith.

It would be scarcely possible to find a more serious, and at the same time a more unreasonable or groundless, indictment of Catholicity than the following: " Their whole religion was a ritual, and their prayers the formal iteration of unknown words which . . . could yield but little consolation. . . . Unused to the practice of mental devotion and of personal approach to the Divine Presence by prayer " (*Ibidem*). A convincing proof of Newman's charge that Scott sometimes resorted to ultra-Protestant methods to make amends for his Catholic leanings and set himself right with his unreasoning readers.

The Monastery is probably the worst of his novels as far as Catholics are concerned: It looks as though the author, like the stone rolling down a steep declivity, having once gotten a fair start, was utterly unable to stop himself. On and down he must go, and so on and down he went. " Errors and human inventions with which the Church of Rome had defaced the simple edifice of Christianity," he wrote; " that ancient system which so well accommodated its doctrines to the wants and wishes of a barbarous age, had, since the art of printing and the gradual diffusion of knowledge, lain floating like some huge leviathan " (*Idem,* chap. xxxi).

In *The Abbot* (the sequel to *The Monastery*) he continues the throwing of sops to his bigoted audience: " the charge of idolatry to which the superstitious devotion of the Papists had justly exposed them . . . nor could we have considered the preser-

vation of these monuments of antiquity as an object to be put in the balance with the introduction of the Reformed worship." (Chap. 13.) Of the last Abbot of Kennaquhair (Ambrose) he writes, with a blending of justice and injustice, of fairness and bigotry: "Bold and enthusiastic, yet generous and forgiving; wise and skilful, yet zealous and prompt, he wanted but a better cause than the support of a decaying superstition to have raised him to the rank of a truly great man . . . whose success would have riveted on Scotland the chains of antiquated superstition and spiritual tyranny."

In *Ivanhoe* these concessions to ultra-Protestant prejudice crop out so noticeably at times that, did we not see the author's name on the title-page, we might think we were listening to the most arrant bigot in Christendom. Consider particularly his reflections on the death of Front-de-Boeuf: "He had not the usual recourse of bigots in that superstitious period most of whom were wont to atone for the crimes they were guilty of by liberality to the Church, stupefying by this means their terrors by the idea of atonement and forgiveness; and although the refuge which success thus purchased was no more like to the peace of mind which follows on sincere repentance than the turbid stupefaction procured by opium resembles healthy and natural slumbers, it was still a state of mind preferable to the agonies of awakened remorse . . . he preferred setting Church and churchmen at defiance to purchasing from them pardon and absolution at the price of treasures and of manors. . . . The baron would have alleged that the Church sold her wares too dear, that the spiritual freedom which she put up to sale was only to be bought, like that of the chief captain of Jerusalem, 'with a great sum.'"

"What care I for the piece of gold," said Rebecca's messenger (chap. 38), "if I am to come to harm from the priest next Easter at confession, and be obliged to give him twice as much to make it up with him?"

Sir Walter's account of Athelstane's treatment by the Abbot and monks of St. Edmund's (chap. 42)—practically burying him alive to get his lands—is, to say the least, altogether unpardonable. It almost takes one's breath away. It simply beg-

gars description, and is so unnecessary and ridiculous that we must in charity conclude that Scott was beside himself—delirious, raving—when he penned it. Even his ultra-Protestant readers, and his own friends, criticised him severely for this abominable bit of lurid fantasy,—and the only apology he could offer them for his insolent, madcap breach of the probabilities was that "it was a *tour de force* to which he was compelled to have recourse by the vehement entreaties of his friend and printer who was inconsolable on the Saxon being conveyed to the tomb."

The Fortunes of Nigel too contains its due share of the trite old calumnies against monks and nuns. "In Spain," he writes, "you might have heard how the Catholic priests, and particularly the monks, besiege the beds of the dying to obtain bequests for the good of the Church." His description of the abbess and nuns of the convent in the mountains of the Guadarrama, and their inhuman treatment of Hermione, is simply vile. The lowest of our low-down bigoted adversaries could scarcely have done much worse. The nuns, he tells us, "were proud and ignorant. . . the superior was said to have disgraced her connections by her conduct during youth; and now, in advanced age, covetousness and love of power, a spirit too of severity and cruelty, had succeeded to the thirst after licentious pleasure." (Chap. xx.)

The portrait of the Prior in *The Fair Maid of Perth* is a rather mongrel sketch in which the painter seems to fear the impression the good side is likely to make on his audience and quickly draws a less beautiful side to offset it. The Prior's vices, he tells us, were those of his age and profession, his virtues all his own: implying thereby that what virtues he had, he had, not because of, but rather in spite of, his religious profession. And one of the author's favorite characters in this same novel is Father Clement the heretic, into whose mouth he puts most noble sentiments anent the early Church and the "Reform"; though, whether intentionally or otherwise, he shows clearly enough in the course of his narrative that the good Father was something of a time-server or expedience-man—one

who believed that "the end justifies the means"—ready, for the good of "the cause" to sacrifice the *Fair Maid of Perth* to the tender mercies of the voluptuary, Prince David—a sacrifice which the fair maid, with much spirit, and greatly to her praise, firmly refused to make, notwithstanding her admiration for the worthy apostle of the "Reform."

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I must admit that there is not much in the foregoing to prove my thesis. Quite the contrary. It certainly looks as though I were trying to prove the reverse. And the impatient, long-suffering reader might inquire with reason: Whither are you drifting, or what is the purport of all this? Now that we have before us the dark side of the picture, one who is not thoroughly acquainted with Scott's works may well wonder how it is possible to draw a side bright and beautiful enough to counterbalance all this ugliness. In all candor it seems a truly Herculean task. From what has been said, one thing at least is very evident; one statement at least has been fully proved, to wit: that Sir Walter was not a missionary in the sense that Newman was. That surely needs no further proof; it is established beyond the shadow of a doubt. And it might further be said that these clear proofs of the author's bias and prejudice and ignorant bigotry—proofs drawn, moreover, out of his own mouth—render utterly null and void our claim that he was, in any sense whatsoever, a contributor to the rise and spread of the famous Tractarian movement.

By way of reply: the aim of the paper is to give the truth and nothing but the truth. I have no desire or intention of trying to get out of Scott's admissions more than there is in them. Newman asserted that Sir Walter had Catholic tendencies, and Newman knew whereof he spoke. He asserted too that our author sometimes throttled his own inclinations, stifled his own sentiments and toadied to popular passion and prejudice to retain the popular favor. This also is perfectly true. And it is but fair to give both sides of the author—the good, and the bad, the wheat and the chaff—in his own words, and let the reader judge for himself.

We have seen with disgust the repulsive side, and now for a look at the other, for there is another. If Sir Walter Scott has said many harsh, unfair and untrue things of us, he has also given utterance to many sentiments that are not only true and fair, but, in the circumstances, generous. What he said of the Prior in *The Fair Maid of Perth* may be said with much more truth of himself: "His vices were those of his age and profession; his virtues were all his own."

To begin with: that is not at all such a bad picture of the Benedictine in his Introduction to *The Monastery*. Scott candidly admits that the monk was a gentleman and a scholar; a really good man, moreover, full of zeal, forgiving, wise, sensible and considerate, etc. (Capt. Clutterbuck's Letter.) Which, assuredly, means not a little in an age when, as the author himself says, through the lips of the Benedictine, so few outside the pale of the Church allowed to Catholics,—especially to the monks—"any merit, whether literary or spiritual." Sir Walter's monk is not, in this instance at least, a rebel or an intriguer, but on the contrary, a man thoroughly broad-minded, free from bigotry, and devotedly loyal to the king and the established order of things.

In the body of the work (*The Monastery*) he tells us that the vassals of the monastic institutions were immensely better off, in point of wealth and information, than the vassals of the lay lords. In fact the account he gives of their condition is most favorable throughout. They are fairly prosperous, contented, well-protected, generally immune from the horrors of war, and their government is a kindly paternalism standing out in vivid contrast to the too-prevalent despotism of the big and petty temporal rulers. While the Abbot Boniface is hardly our ideal of the religious superior, his portrait is, after all has been duly weighed, not so unfair. He is not by any means an improbable personage. Perhaps the character is slightly overdrawn. The thoughtful reader may consider it unlikely that a man of such little brain force, and of such rather low tastes, should have been chosen for such a responsible position. But the author does not give this as a rule or a type; he offsets the picture by portraits of truly ideal religious—such as Abbots

Eustace and Edward. And even Boniface himself draws us to him with all his little shortcomings. At least he is human; he is kindly, big-hearted and, in one instance, heroic and sublime. All this will appear from the sequel.

If he makes a sarcastic reference to Father Eustace's "erroneous prayers" he also gives the prior credit for real heroism, for a most remarkable degree of self-control, self-sacrifice. The picture of Eustace is that of a real manly man and a genuine religious. In the main a *Catholic* Scott could scarcely have done better. In the encounter of wits between Father Eustace and the preacher Warden, the monk has the manifest advantage throughout—in courtesy, generosity, fairness and broadness of view. What Scott's intent was, he himself tells us, (in the Introduction to *The Monastery*), namely, to give his readers the views of two enthusiasts "with the same sincerity and purity of intention." At all events, the candid reader must admit that in this intellectual rencontre, he has endeavored to carry out his program—he has been, to the best of his ability, fair and square. No higher tribute could be paid Father Eustace than the one paid him by Warden himself—his adversary: "You cannot inflict more than he will endure. He is a man whose misfortunes would more prejudice our cause than his prosperity . . . the more he is made to bear, the higher will be the influence of his talents and his courage . . . his patience, eloquence and learning will win more hearts from the good cause than all the mitred abbots of Scotland have been able to make prey of during the last hundred years." (Chap. 37.) Perhaps Sir Walter "builded better than he knew."

In *The Abbot,* despite its many censurable statements and descriptions, the author frequently pays tribute to the Church and its ministers. Thus the churlishness and spitefulness, the bad taste and fanaticism of Henry Warden the reformed preacher stand out in rather striking contrast to the nobleness, the good breeding and magnanimity of Father Eustace; and though Sir Walter looks upon Magdalen Graeme as a fanatic, he puts genuine Catholic prayers and speeches into her mouth. The intelligent reader will be able to read between the lines. Remember too the characterization of Eustace given in the first

part of this article: "Bold and enthusiastic, generous and forgiving, wise and skilful, zealous and prompt . . . whose talents commanded respect and whose virtues, even from the enemies of his faith, extorted esteem." (Chap. 13.) Here is something that is truly worth while—something that speaks volumes: "Did we not," said the abbot to the mummers—the turncoat, rankly ungrateful beneficiaries of the monks—"did we not wake while you slept?" "Some of the good wives of the halidome were wont to say so," replied the abbot of unreason; but his jest met in this instance but slight applause." Just before the battle which took place near Glasgow, after Mary's escape from the castle of Lochleven, Scott, by the lips of Catherine Seyton, says of the Abbot Eustace: "the monk is the only soldier and man of sense amongst you all."

While Scott's admiration for Mary Stuart, and his detestation for Titus Oates and his ilk, have no direct connection with religion, his treatment of the events in which these two played the leading parts is highly relevant to our purpose. We are fully aware that Sir Walter thought and wrote as he did anent both from a sheer sense of truth and justice and without any regard to the religion or irreligion of his subjects. But the fact—the important fact—remains, that he *did* tell the truth; that he *did* do his subjects justice; and the fact that he told the truth and took the right side *only* from a sense of justice, and not from any religious motive, makes his testimony all the more valuable and trustworthy. Coming from a Catholic, the opinions of Sir Walter would have had a partisan sound, but coming as they did from him they bear about them the hall marks of truth. It is "praise from Sir Hubert." Abstracting from his motive, we, as Catholics, must feel eternally grateful to Scott for his noble and whole-hearted defence of Mary Stuart and his scathing denunciation of the demon Oates in such a bigoted age as the one for which he wrote.

His Catholic characters in *Ivanhoe* are not, as a rule, very creditable to us—especially the priests and monks. He might easily, and without any real prejudice to his story, have given us a few more of the better type. However, to be fair and square, we must admit that the history of the times *does* supply

prototypes, or something very like prototypes—of the fictitious personages whom he paints. Besides, he makes ample amends for this somewhat unkindly portraiture in many other instances. To do him justice, his "Romanist" *dramatis personae* are generally calculated to arouse the intelligent reader's admiration. While Scott looks upon them as benighted in the matter of religious belief, he pictures them almost uniformly as devotedly brave and loyal, noble, high-minded, dignified and self-sacrificing. They may not win the affection of his bigoted audience, but they are bound to win its esteem for themselves and, in some degree at least, for the system that produced them.

His description of Sir Frederick Vernon and his daughter Diana Vernon in *Rob Roy* are beautiful pen-pictures of noble, high-minded Catholics whose whole lives are governed solely by a sense of duty, and who are ready to sacrifice all for their religion and for him whom they recognize as their king. Again, in *The Fair Maid if Perth,* the author paints the Prior Anselm as a wise, an honest and an honorable man, a man thoroughly bold and fearless, without respect to persons, unafraid to tell the truth—and, at times, the most bitter and unpalatable truth —to Prince David to the Grim Douglas, and even to King Robert himself.

Generally throughout *The Monastery* and *The Abbot,* Boniface is the comic opera abbot, the type of monk on whom the enemies of the monks love to dwell, the kind we see featured on the walls of the rathskellers; the fat, lazy, self-indulgent monk, with little brains or courage, loving the pleasures of the table, etc. Yet, as I remarked above, even Boniface is free from any immorality and, (seemingly as a compensation—and a truly generous one—a concession which, like charity, covers a multitude of sins) on the occasion of his resignation, Sir Walter portrays him as a man of real sense, judgment and magnanimity, even to the verge of heroism, and at bottom a man willing to sacrifice all that he has and is to the interests of the cause which is so dear to his heart. "Brethren," he said, rising up and coming forward with that dignity which his comely person enabled him to assume, "my resolution is taken. Hear for the

last time the voice of your abbot Boniface. . . . It becomes me not to hold a place whereof the duties, through my default or misfortune, may be but imperfectly filled by me," etc. And when the leading monks began to protest "the abbot listened in downcast silence; even flattery could not win his ear." If any man there present *could* win his ear, it was the sub-prior Eustace, the staff on which Boniface had felt himself forced to lean for so long—Eustace the keen-sighted and truth-speaking —but even *he* failed to weaken the old man's determination. "My lord abbot," said Eustace, "if I have been silent concerning the virtues with which you have governed this house, do not think that I am unaware of them. I know that no man ever brought to your office a more sincere wish to do well to all mankind; and if your rule has not been marked with the bold lines which sometimes distinguished your predecessors, their faults have equally been strangers to your character." . . . . "No, Father Eustace," replied the abbot, "you shall not conquer me by your generosity. In times like these, this house must have a stronger pilotage than my weak hands afford; and he who steers the vessel must be chief of the crew. Shame were it to accept the praise of other men's labors; and in my poor mind all the praise which can be bestowed on him who undertakes a task so perilous is a meed beneath his merits. . . . Assume, therefore, your authority tonight, and proceed in the preparations you judge necessary. . . . Benedicite, my brethren,—peace be with you. May the new abbot-expectant sleep as sound as he who is about to resign his mitre." And Sir Walter adds: "They retired, affected even to tears. The good abbot had shown a point of his character to which they were strangers. Even Father Eustace had held his superior hitherto as a good-humored, indolent, self-indulgent man, whose chief merit was the absence of gross faults; so that this sacrifice of power to a sense of duty, even if a little alloyed by the meaner motives of fear and apprehended difficulties, raised him considerably in the sub-prior's estimation."

To give another instance—and that by no means one of the best—take the fierce, intractable *Redgauntlet* (or Herries of Birrenswork). He is not a very lovable man. On the con-

trary, he is hard, abrupt, taciturn and on occasions violent. And yet withal, there is something so radically noble and high-minded about him that the impartial, discriminating reader can't help respecting and admiring him, and can't help feeling that he may well be weighed in the balance with his foil, Joshua Geddes the Quaker. Redgauntlet is what the times and circumstances have made him, and his deeds of violence are never done for his own interest. He is a man of ideals, of unswerving loyalty, unselfish, sacrificing all for the cause on which his heart is set. When Darsie Latimer complains of his high-handed methods, he answers: "The sentiment is natural; but do not on your side complain that I, who am carrying on an important undertaking, use the only means in my power for insuring its success." And again: "The line of conduct which I am pursuing towards you is dictated, not by choice, but by necessity . . our mortal path is limited by the regulations of honor."

In fact Sir Walter's character-sketches of Redgauntlet and Geddes must give the discerning reader a pretty fair notion of what I mean by saying that the author's sympathies and admiration are generally on the side of his Catholic personages. True, he pictures Herries as a man full of glaring faults, proud and violent, and makes Darsie Latimer contrast the "open manner of the kind-hearted Joshua with the abrupt, dark and lofty demeanor" of Herries; but, as I remarked above, he offsets that very considerably by bringing out the ennobling effect of the Cause in which Herries is engaged and the sacrifices he made to further it. Besides, every judicious reader must feel that, if he had a deal to make, he would trust Herries —who, in spite of his blunt manners, was a born gentleman— in preference to Joshua the man of peace and non-resistance, with his little meannesses and pious cant and eye ever open to the main chance.[1] At least Herries was thoroughly honest, straightforward and above-board. Not so the oily, smooth-

[1] As Redgauntlet himself said of the Quaker: "This pious pattern of primitive simplicity. . . . will shear thee like a sheep if you come to buying and selling with him."

mannered Quaker, who evidently had a little of the leaven of the Pharisee in his religious make-up. When, in his surprise and loss of self-control, he has termed Benjie "the mischievous bastard! the doomed gallows-bird!" he tries to make good by what looks very much like a hypocritical afterthought: "Friend youth," he says, for the benefit of Latimer, "thou didst speak of the lad's soul . . . I did but speak of his outward man." And anent the incident of the fishing-nets, when Joshua's selfish casuistry is employed to salve his conscience—to persuade himself that he is the law-abiding citizen and Herries the law-breaker, Alan Fairford writes Darsie that all the best lawyers would hold Herries right and Joshua wrong. And much more to the same effect.

* * * *

We might continue on the same lines, running through the remaining works of Sir Walter Scott, thereby adding more pros and cons to the collection, but it would be rather superfluous. The foregoing excerpts culled from a selection of his novels are fairly representative and give a pretty accurate idea of his attitude towards Catholic doctrines and persons. From the extracts here given, two truths stand out most prominently—to wit—that, as regards Catholic doctrines, Scott was a thoroughgoing Protestant, full of the old leaven of ignorant prejudice, lavishly retailing the old stereotyped, stock-in-trade balderdash of the typical post-"Reformation" bigot; and, secondly, that as far as Catholic personages are concerned, he was, as a rule, eminently **just and fair.**

Touching the first feature of his novels—the ugly one—his ignorant charges of superstition, priest-craft, pardon-selling, etc., it was next to impossible for them to do much—if any—harm; as the people for whom he wrote were already so deeply steeped in bigotry that their condition could scarcely, by any human possibility, be rendered worse. Any one who has read Newman's lectures on "The Present Position of Catholics in England" is aware that there is no exaggeration in this statement. In fact we cannot be very far from the truth in believing that, if the novelist had not seasoned his tales of Cath-

olic times and manners with a considerable spice or relish of anti-"Popery," he would not have succeeded in getting a hearing at all. Instead, he would probably have been suspected of being a Jesuit in disguise. Remember what Newman says, in the passage quoted at the beginning of this paper. Every English author who showed any tendency whatsoever to Catholic practices or modes of thought and action felt obliged to apologise for his back-sliding under penalty of social and literary ostracism. So it was, not only with Sir Walter, but with Dr. Johnson, Burke, Wordsworth and Pope likewise.

In his historical settings, however,—while there is a modicum of error mixed with the truth—his pictures of old Catholic customs and institutions, his character-sketches of Catholics, etc., he has, I think, done us a real service. His monks are not angels; they have their defects: they would not be human if they hadn't; and surely there is no blame attaching to him for painting them as human. But withal, and taking them all in all, they are rather a fine body of men. With the exception of the preposterously ridiculous case of the burial of Athelstane, we have little fault to find with his treatment of the brethren. The superiors are, almost invariably real men—men of the highest mental and moral calibre; his testimony to the social usefulness of the monastic institutions and the general prosperity and contentment of their vassals, is calculated to carry more weight than the words even of a Montalembert in his "Monks of the West," coming as they do from such a staunch adherent of the system which loves monks and "monkery" about as much as the devil loves holy water.

As to his Catholic *dramatis personae*, whether historical or fictitious, consider for a moment the prevailing notions of the time anent, not only "Papist" teachings and practices, but concerning "Papist" personages as well. It seems incredible, but it is nevertheless the simple, unadorned truth, that they were looked at very much askance, as bugaboos, or bogey-men and bogey-women, who were not to be trusted in love, war or business. Their first and last principle, it appears, was that "the end justifies the means"; they were anarchists with a vengeance—and worse. It is half laughable, half pathetic; and

we wonder naturally how people with even a grain of intelligence or discernment could be so grossly befooled. To add to the wonderment—but why, after all, should we wonder? We who are accustomed to see this very identical ogre prowling about our own homes; we who find the self-same benighted ignorance—stupidity—flourishing, even at this late day, in many parts of the great and glorious American Republic. The charitable—and, in fact, the only plausible—explanation of this queer phenomenon is that those who are obsessed by such absurd fantasies do not know Catholics. Until they have met the professors of this "alien" faith, in business or social intercourse, they seem to doubt that Catholics are really human.

And if such is the *status quo* in the super-enlightened twentieth century, and in a country like ours in which all the nations and all the creeds of the wide world mix, what great reason can there be for wonder if we find the conditions almost infinitely worse in little, narrow insular England in the days of Sir Walter Scott? Newman knew; and here is what Newman had to say on the subject: "This, then is the last of the causes which I shall assign, and on which I shall insist, by way of accounting for the hatred and contempt shown towards the Catholics of England by their fellow-countrymen—*viz.*, that the Catholics of England, as a body, are not personally known. . . . When a man would really get information on a subject. he takes himself to head-quarters. The best letters and travels about a foreign people are tame and dead compared with the view he gains by residence among them." I think that Scott's Catholic characterizations helped very materially towards doing away with the unreasonable and comical fear, distrust and prejudice entertained by the British Protestant public generally regarding their Catholic fellow-citizens. And this, surely, was no small gain for the cause of truth. Once the English Protestant was brought to view the enemy at close range, to see him as he really is in everyday life, with the living flesh on his bones, perfectly human—even the priest; aye, and even the monk—without horns, tail or hoofs, the victory was already half won.

Newman goes on: "You have ceased to contemn, you have

learned to respect. And so again I would say of any book which lets you into the private life of personages who have any great deal to do with the government of the Church; which brings you, so to say, behind the scenes . . . where men appear what they are: it is simply impossible, or at least it would be as good as a miracle, for anyone to study such works and still consider that the Pope was the man of sin, and the Mother of saints a Jezabel. You see that Popes and Cardinals and Prelates are not griffins and wiverns, but men; good men or bad men, or neither one nor the other, as the case may be; bold men, or weak men, worldly men or unworldly, but still men. They have human feelings, human affections, human virtues, human anxieties, human hopes and joys, whatever higher than mere human excellence a Catholic, of course, would ascribe to them. They are no longer, as before, the wild beasts, or the frogs, or the locusts, or the plagues of the Apocalypse; such a notion, if you have ever entertained it, is gone for ever. You feel it to have been a ridiculous illusion, and you laugh at it. . . . The idea of most Protestants is that we profess that all priests are angels, but that really they are all devils. No, neither the one nor the other; if these Protestants came to us and asked, they would find that we taught a far different doctrine—viz., that priests were mortal men who were intrusted with high gifts for the good of the people, that they might err as other men, that they would fall if they were not watchful, that in various times and places large numbers had fallen, so much so, that the priesthood of whole countries had before now apostatized, as happened in England three centuries ago, and that at all times there was a certain remnant scattered about of priests who did not live up to their faith and profession," etc.

"But not in one or two points merely," continues Cardinal Newman, "but in everything we think and say and do, as Catholics, were we but known, what a reformation would there not at once follow in the National mind in respect to us! British fair dealing and good sense would then recover their supremacy; and Maria Monks and Teodores would find their occupation gone. * * * There would be no more dread of being

burned alive by Papists, or of the gutters overflowing with Protestant blood. Dungeons, pulleys, racks, and quicklime would be like the leavings of a yesterday's revel. Nor would the political aims and plots and intrigues, so readily imputed to us, seem more substantial * * * This indeed would be a short and easy way, not of making Protestants Catholics, but of reversing their ridiculous dreams about us,—I mean, if they actually saw what they so interminably argue about."

Yes; truly this was a "consummation devoutly to be wished," and this was the consummation which Sir Walter succeeded, to a considerable extent, in bringing about. He made his narrow, bigoted readers better acquainted with Catholics generally; made them familiar with such valiant, stout-hearted, long-suffering and high-principled men and women as Sir Frederick Vernon and Diana; he showed that priests, and even monks, can be real red blooded, genuine, thorough-going men—men, moreover, of sound character and high principles, men of culture and refinement. He opened the eyes of the hitherto purblind British Philistines to the fact that even the "crafty, intriguing Jesuit" can be very human, now and then, with a considerable modicum of human feeling and human virtue. He did even more than the scant justice for which Newman so pathetically pleads: for, with a comparatively few exceptions, (as I have tried to make clear in the course of this article) his Catholic heroes and heroines are not merely real men and women—instead of gargoyles, as the average English Protestant mind was wont to imagine them—but, taken all in all, genuinely good, high-grade men and women.

Until this much was accomplished, there was no earthly use in trying to get a hearing for the doctrines of the Church; it was utterly out of the question. No Catholic writer could have done what Scott did, because, in the first place, he could not have secured the audience; and next, because even the very few who condescended to read his apology would naturally have suspected him of bias and partisanship. Sir Walter, with his immense personal popularity, and the wide popularity of his novels, a Protestant born and bred and beyond suspicion, was the one man to do the deed, and—credit or no credit—he did it. The

very apology he made for treating, as he did, of Catholic times and persons and manners, the antiquarianism which he pleaded (in the words of Newman) "in extenuation of his prevarication," aye, his very onslaughts on "Romanism" only served, most unexpectedly, perhaps, to further the cause. And sometimes, in the very midst of his tirades against the doctrines and practices of the Church he is irresistibly impelled to pay his little tribute of admiration to the beauty, the dignity and solemnity of Catholic worship, and the tastefulness and appropriateness of Catholic architecture. In *The Lady of the Lake* his antiquarianism inspires him to pen one of the most tender and touching of hymns to the Mother of God. Can anyone doubt that all these little side-lights produced their effect—not immediately evident, perhaps, but bound to tell in the long run?

The superficial observer may not be able to see much of the "Catholic tendency" either in Scott or his works; but, surely, no one in the wide world was more competent to give an opinion on this subject than Cardinal Newman, and Newman asserts that Scott did have Catholic tendencies. It has been shown clearly enough, from the author's own works, that these tendencies are not to be found in his attitude towards Catholic doctrines and practices, but that they are to be found, most decidedly, in his pictures of Catholic life and character. This phase of the great novelist's work was—as the quotations from "The Present Position of Catholics in England" show—Newman's chief desideratum as an opening-wedge into the stony heart of the prejudiced British Protestant nation; and it is more than probable that it was precisely this feature the Cardinal had in mind in referring to "Scott's Catholic Tendencies."

JOHN E. GRAHAM.

THE CONGESTED DISTRICTS IN IRELAND.

For a generation, and especially since the passage of the Act of 1903, there has been quietly going on in Ireland an agrarian revolution on a scale heretofore unknown in the world's history. By common consent landlordism is to give way to peasant proprietorship. British credit, prudently supported by Irish public funds, is being employed to make Irish tenants the owners of their lands. In 1911, of the 607,960 agricultural holdings in Ireland, 389,751 or 64 per cent. had become the property of former tenants while only 218,209 were still rented from landlords. In a few more years the process will be completed and Ireland will have passed the first milestone on the road to economic regeneration. In a few more years, that is, the process will be completed except for the congested districts.

When one hears for the first time of the congested districts in the west of Ireland, one is likely to conclude that that portion of the country is thickly populated. Congestion means overcrowding, and congested districts must therefore be overcrowded districts. But neither Ireland nor the west of Ireland is overcrowded. In 1801 there were in Ireland 166 persons to the square mile; in Scotland, 54; and in England and Wales, 153. In 1901 there were in Ireland 137 to the square mile; in Scotland, 150; and in England and Wales, 558. Relatively to area, Ireland is evidently not overpopulated. Again the "congested" counties of Ireland are not more densely populated than those which are not "congested." Thus the seven congested counties of Donegal, Sligo, Leitrim, Roscommon, Mayo, Galway and Kerry are given in the 1911 census as having a population of respectively 0.14, 0.18, 0.17, 0.16, 0.15, 0.13, and 0.14 persons to the acre, while the administrative counties (excluding county boroughs) of Dublin, Armagh, Down, Louth, Antrim, Monaghan, Cavan, Londonderry, Tyrone, and Wexford, have respectively 0.79, 0.39, 0.34, 0.32, 0.28, 0.23, 0.20, 0.20, 0.18, and 0.18, persons to the acre. It is evident that

the non-congested counties are more thickly populated than the congested counties. Congestion is not then simply a matter of overcrowding.

Essentially a congested holding is an uneconomic holding, *i. e.*, one where the tenant is not able to make a living by cultivating the land, whether because the land is too poor or the holding too small or for other cause. The problem of the congested districts is, in a word, to establish liveable conditions for the inhabitants. This may be done by getting them more land (either by breaking up a neighboring grazing farm or by migrating them a few miles to untenanted lands) or by improving the condition of their present holdings, as for example where the land is held in rundale or intermixed plots, by dividing the plots anew in such a way that each tenant will have all his land in one piece. Or, finally, industries may be established which will make it possible for some of the members of the family to occupy themselves with other employments than farming. The possibility of finding sufficient land for these tenants is readily apparent when one reflects that for the last half century there has been a constant driving of tenants away from the best lands of Ireland to furnish pasturage for cattle which are to be shipped abroad. Thus between 1855 and 1901, there was an increase of 65 per cent. in the acreage devoted to meadow while there was a decrease of 48 per cent., 90 per cent. and 35 per cent. respectively, in the area devoted to oats, wheat and potatoes.

Turning to the statutes for a definition of congestion, we find in section 36 of the Purchase of Land (Ireland) Act, 1891, under which the Congested Districts Board was originally established, the following: "Where at the commencement of this act more than 20 per cent. of the population of a county, or in the case of the county of Cork of either riding thereof, live in electoral divisions of which the total rateable value when, divided by the number of the population, gives a sum of less than one pound, ten shillings for each individual, those divisions shall for the purposes of this act be separated from the county in which they are geographically situate, and form a separate county (in this act referred to as a congested districts

county)" etc. The term "rateable value" refers to appraisal for purposes of local taxation and is roughly equal to the rental. Congestion, then, under the Act of 1891 referred to the relation between population and rental. In the Irish Land Act, 1903, the expression 'congested estate' means an estate not less than half the area of which consists of holdings not exceeding five pounds in rateable value, or of mountain or bog land, or not less than a quarter of the area of which is held in rundale or intermixed plots. The Irish Land Act, 1909, changes this definition of a congested estate by substituting seven pounds for five pounds, and defines a "congested holding" as "a holding not exceeding seven pounds in rateable value; or a holding held in rundale or intermixed plots." Finally, the Act of 1909 defines a "congested districts county" as one of the administrative counties of Donegal, Sligo, Leitrim, Roscommon, Mayo, Galway, and Kerry, or six certain rural districts of Clare or four of Cork.

At the present time the tenants of the congested districts find it necessary if they will continue to live on their holdings, to supplement the incomes from the land with money derived from other sources. From time immemorial the inhabitants along the coast have busied themselves with fishing and related industries as well as farming, but of late years these occupations have been closed to them for the reason that the fishermen were not able to provide the capital necessary to meet foreign competition. From all rural Ireland there is a heavy emigration to the New World and the congested districts furnish much more than their proportionate share of this emigration. The result is that almost every family is represented by strong young wage earners in America. These send back, yearly, immense sums to help their parents pay the rent for ground which will not itself produce the rent. Moreover, there is a large volume of migratory agricultural labor from these districts to Scotland and northern England. The Report on Irish migratory labor published by the Department of Agriculture and Technical Instruction, placed the number of these wandering laborers for 1905 at 14,830. This official estimate is undoubtedly too low; it is generally admitted that a correct estimate would be about

25,000. Of these three-quarters were natives of the provinces of Connaught, and over half of the total number came from the county of Mayo. Nearly 14 per cent. came from County Donegal. Synge (*Works,* IV, 180), in an account of a visit to Erris says: "A few days ago a special steamer went from Achill Island to Glasgow with five hundred of these laborers, most of them girls and young boys. From Glasgow they spread through the country in small bands and work together under a ganger picking potatoes or weeding turnips, and sleeping for the most part in barns and outhouses. Their wages vary from a shilling a day to perhaps double as much in places where there is more demand for their work. The men go more often to the north of England, and usually work together, where it is possible, on small contracts for piecework arranged by one of themselves until the hay harvest begins, when they work by the day. In both cases they get fairly good wages, so that if they are careful and stay for some months they can bring back eight or nine pounds with them."

The following extract from the Agricultural Department's Report gives a more detailed view of the conditions met with by these wanderers:

"The second group of migratory laborers is that of the Donegal men. . . . These men are engaged as harvesters and emergency workers, chiefly in the east of Scotland and in Northumberland. . . . The Donegal men begin to come to Scotland early in June, and many remain until a few weeks before Christmas. Some are employed on the same farms from June to December; others go from farm to farm in the hope of falling in with busy times and higher wages. . . . Most of the work is done by the piece or on special wages. Turnip singling and hoeing, potato-pitting, and pulling turnips or mangels, are usually done by the piece. . . . The working day is ten hours, but on piece work longer hours are frequently worked. Wages vary much more than among the Achill workers, and it is therefore difficult to generalize as to earnings; 4s. 6d. is considered a fair day's wage for turnip singling, and 5s. for potato-pitting and turnip or mangel pulling. When on time wages

the usual weekly pay is from 18s. to one pound, though in dull times wages will fall as low as 12s. In harvest time the practice is to pay a wage for the harvest month which works out commonly from one pound to 24s. a week together with a considerable allowance of food and drink, viz., bread and cheese, with beer or some other drinkable. When cutting, binding, and stacking corn by the acre, 4s. to 5s. a day is a common earning. . . . As regards the cost of living, the work being heavy and the hours long, and also there being less of the family and group system, the outlay for food is distinctly higher than among the Achill workers. It varies, of course, with individuals, and also with the extent to which food is supplied free by the farmer, but from 7s. to 9s. per week may be said to be a fair average cost. The savings of the Donegal workers are not easy to estimate, as these depend necessarily on the regularity of employment, the wages received, and the disposition of the individual workers, but so far as can be estimated, a good, steady worker, with fair luck, will save from 12 pounds to 15 pounds during the season of from five to six months. Some, however, make considerably greater savings."

Other sources from which income may be derived are such home industries as lace making and knitting. Then, too, there is turf-cutting and kelp-making and such public works as road making, bridge building and drainage. In times past the government spent considerable sums in road building without any other intelligent purpose than to give employment to the idle. These roads often begin nowhere and end nowhere, and are practically of very little use to the country as an investment. An account of an investment of a somewhat similar kind made by the Congested Districts Board on Clare Island about fifteen years ago is given as follows in the First Report (p. 101) of the Royal Commission on Congestion in Ireland:

2417. Mr. Sutherland.—Why was it found necessary to erect such a high wall separating the grazing from the arable land?

Answer. Because mountain sheep are very difficult to keep in bounds.

2418. Ordinary wire fencing would not have done?

Ans. Ordinary wire fencing would have done as well, in fact, better than walls; but I suggested that the Board should not put up wire fencing but have a wall erected and pay the people for making it. The wire fencing would have cost less, but the people would not have earned much on its erection. The tenants were told they would have to pay a certain sum in discharge of what they owed; they got a chance of earning that money on the construction of the wall.

2419. So it was not the sufficiency of the fence?

Ans. No; the construction of the wall represents the discharge of the arrears by the islanders.

2420. What did it cost?

Ans. About 1600 pounds.

2421. Sir Francis Mowatt.—What would wire fencing cost?

Ans. About 1000 pounds.

This brings us to the Congested Districts Board and its work. This Board which was established under the Act of 1891 is appointed by the Government and is non-political and non-partisan. There are upon it two or three men who are supposed to represent the interests of the selling landlords, and one or two who have been accused of being violent agitators in the interests of the purchasing tenants. But most of the members are actuated by sentiments of fair play and they have all been able to act harmoniously. Their weakness is the usual weakness of a body of non-experts giving only part of their time and attention to a difficult matter where expert knowledge and continuous attention are required. The purpose of the Board as set forth in the original Act was:

(a) Aiding migration or emigration from any congested electoral division and settling the migrant.

(b) Providing suitable seed potatoes and seed oats for sale to occupiers in any such electoral division, and

(c) Aiding and developing agriculture, forestry, the breeding of live stock and poultry, weaving, spinning, fishing (including the construction of piers and harbors, and the supply of fishing boats and gear, and industries connected with and subservient to fishing) and other suitable industries.

The work of the Board has been somewhat complicated by by the fact that the Land Commission and the later Department of Agriculture had concurrent jurisdiction over much of their field. The land legislation of 1909 has done much towards obviating this difficulty. Since the persons to be helped are farmers, and the chief evil to be overcome is the lack of land, it would seem that the Board would achieve its greatest success in the work of migrating tenants to places where there is sufficient land to furnish economic holdings. The comparative lack of success which the Board has met with until recently has been due to a number of causes. In the first place it lacked the necessary funds to acquire the neighboring grazing lands to distribute among the congested tenants. This has been due to some extent to the confusion as to the jurisdiction of the Board. Again, as was naturally to be expected, before it received the power of compelling the landlords to sell, its work proceeded very slowly. But even with compulsory powers and since there has been plenty of money available, it is not able to progress rapidly with its work. When estates had been purchased by the Board, it has not always been found an easy matter to migrate tenants from other estates. The Board goes to considerable expense to improve the purchased estates by building fences and cottages and other outbuildings, and this requires a payment on the part of the incoming purchasers which cannot be met by every tenant. The most desirable tenants to move do not wish to leave their present homes, and those who are willing to move, are reluctantly accepted by the Board. Thus in the Eleventh Report of the Congested Districts Board (p. 23) we read: "Landholders in a congested district who have fairly large holdings and good means and who are the men we should like to migrate to larger and better holdings, will not leave their old homes. We are, therefore, obliged to migrate persons who have only small holdings to surrender for the benefit of their neighbors. These migrants are usually very poor and, having to borrow most of the capital they use, they are not, as a rule, disposed to undertake the purchase of a holding for which they would have to pay more than eight or ten pounds

annually. As the simplest class of house we can put up would be quite good enough for a farm having twenty pounds' worth of land, the cost of construction of mearing fences and buildings on these small holdings is altogether out of proportion to the value of the land attached. Very few of the migrants we can get will attempt to erect their own houses or make the mearing fences even though we offer them substantial grants in aid, especially if the land to which they intend migrating is any considerable distance from their homes. . . . An interesting case in connection with the disinclination to migrate, occurred on Port Royal estate, where two tenants on the mountain side of Derassa refused, three years ago, to migrate to good holdings on Port Royal demesne about three miles distant. They regretted this when they saw how well circumstanced those were who migrated to Port Royal, and last year they begged to be allowed, and were allowed, to migrate to farms on the Lucan estate, near Castlebar, about ten miles distant."

This was in 1902. The later Reports show a growing inclination to migrate. Thus in 1907 we read: "Since the meeting of the County Council (Mayo) a few landholders of considerably over twenty pounds rateable value have opened negotiations to surrender their holdings in the congested districts for holdings in Roscommon, and it is expected that terms will be arranged with some of them. Since then, also, a number of small landholders within a distance of twelve miles from these lands, have expressed their desire to migrate there.

"Our belief is that after some time the disposition to migrate will become more general."

The red tape and inefficiency so often characteristic of government action seem also to have stood in the way of the Board in the working out of its problem. It always meant well, but there was always some reason why it could not make the progress it intended. Thus in the Twelfth Report for 1903 (p. 17) we read: "The sales on the Dillon estate would have made more rapid progress, and, in fact, would have been almost complete at the end of the past year, if we could have obtained more skilled assistance from the Ordnance Survey Department in the

mapping of holdings and turbary plots. Only six surveyors were engaged on this work up to February last, when two were withdrawn. The vast amount of work entailed in these survey operations may be realized when we state that, on this estate more than 7,000 turbary plots require to be mapped and noted on the purchase agreements lodged at the Land Commission. These plots have to be noted on the agreements of both the tenants who have the right to cut turf and on the agreements of those other tenants on whose holdings the right is to be exercised." From the point of view of the practical man who fears that the country will be depopulated before the measures of relief are completed, it might be suggested that if it was really necessary to have the turbary rights settled with such exactness before purchase could be effected, it would be wiser to have employed an adequate number of surveyors rather than to let the work dawdle along without any prospects of completion within a reasonable period.

The next year we read of more delay due to the same cause. The Board's report (p. 15) says: " The Land Commission now require that the exercise of turbary rights and rights of way should be secured by special deeds, instead of having these rights set out in the land purchase agreements as heretofore. The preparation of these deeds and of the new forms of purchase agreement has caused much delay. Our chief remaining difficulty in getting sale-agreements signed is the absence of so many of the tenants during the summer months, when they are working in England and Scotland."

By the Act of 1909 the Land Commission was removed from competition with the Congested Districts Board in the Congested Districts counties, and the Board's annual income was very materially raised. At the same time the Board received compulsory powers for purchasing land. Under the new order of things the Board's staff has been enlarged and reorganized and its work has gone on more satisfactorily than before, but there is still much to be desired. From all sides there are complaints that the Board is not getting its work done rapidly enough. A circular letter which the secretary of the Board sends out to

those who make complaints of this kind and from which the following extracts are made shows that the Board feels that it is on the defensive in the matter.

"Congested Districts Board for Ireland,
23 Rutland Square, Dublin.

Sir,

With reference to your recent inquiry, I am directed by the Congested Districts Board for Ireland to inform you that, owing to the large number of letters which they receive asking the same or similar questions, it has been deemed advisable to afford to those interested in the sale and resale of land in Congested Districts, some information of a general kind as to the procedure of the Board in such matters. . . . They hope that the tenants and their advisers will realize that it is not possible to have all the unsold land in the Congested Districts Counties purchased and resold in a short time; and that the best way to hasten land purchase is to co-operate with the Board in dealing with the difficulties which arise in negotiating for the purchase of estates, the rearrangements of holdings, and the distribution of untenanted land for the relief of congestion. . . . In conveying this intimation of the general policy which will continue to guide the Board in the discharge of their obligations, it is necessary to point out that the purchase and resale of estates in the Congested Districts must be a gradual process extending over many years. Illegal combination against the payment of rent to the landlord pending the valuation of the estate by the Board, or the prevalence of intimidation in any form, will inevitably have the effect of delaying indefinitely, instead of hastening, the purchase of any estate on which these illegal practices prevail."

This warning against boycotting is probably due to the fact that one of the judges in the Land Court had on several occasions accused the Board of inciting tenants to boycott in order to depress the value of the land they were attempting to purchase.

From a Parliamentary Return made by the Estates Com-

missioners up to March, 1911, it was estimated that the unsold land in the Congested Districts amounted to 2,500,000 acres. The purchase money required for this land was estimated at 17,500,000 pounds. According to the Congested Districts Board's report for 1912, there had been purchased prior to the Act of 1909, 497,484 acres at a cost of 2,260,551 pounds. Under the Act of 1909 the Board had purchased 610,703 acres at a cost of 2,599,898 pounds. At the rate of purchase before the legislation of 1909, it would take nearly a century to complete the purchase. Under the more recent Act progress is more satisfactory but it will still be many years before this part of the problem is solved. When it is solved, much of the richest land in western Ireland, which is now used to raise cattle to ship abroad, will be devoted to raising grain for home consumption. At the time of the great famine in Ireland in the middle of the last century, men starved, not because the Creator had withheld His bounty; for there was at all times a plenty and a variety of food in the island; but because property rights had developed adipose tissue which prevented their proper functioning. The present revolution in land tenure does not aim to destroy property rights, but rather to readjust them in such a way that they may be able to do their work properly, namely that they may subserve human life.

In the inland districts of the congested counties the problem of putting within the possession of the people the possibility of making a decent living will be pretty nearly solved when their holdings have been enlarged by the additions taken from the grazing lands of the neighborhood. The problem of the coast dwellers, however, does not admit of such simple solution. For them untenanted land is wanting, and various industries must be developed so that they may have an opportunity of earning the means of their support. Of these industries the most important for some time to come will be fishing and its allied activities, such as the curing of fish, boat-building, and barrel-making.

The Board is endeavoring to rehabilitate the fishing industry by introducing the use of suitable fishing craft. Last year it

had a fleet of 73 sailing boats let out to fishermen on the share system. The usual and most satisfactory form of contract provides that one-third of the earnings shall go to the Board in payment for the boat, fishing gear, etc., and two-thirds to the crew. These sailing vessels are engaged nearly altogether in the herring fishery and have done very well. The Board has also bought two steam drifters as a cost of about 3,000 pounds apiece. Each of these employs from six to ten fishermen and they have proved a profitable investment. There is the objection to them, however, that they tie up a large amount of the Board's capital and furnish employment to a relatively small number of men. There is the same objection, though in a lesser degree, to the purchase of the motor boats which the Board has acquired at a cost of about 1,250 pounds each.

Some years ago mackerel fishing was an important industry to the fishermen and fish merchants of Cork, Kerry, Clare, and Galway. The fish were sent fresh to the English market and were in great demand. More recently Cornishmen have invaded this market and through quicker service and lower freight rates were able to get their fish to the English markets in a better condition and at a lower cost than was possible for the Irish fishermen. Accordingly, the Irish industry fell into decay. The Board is now taking steps to regain this lost ground and to re-develop mackerel fishing. Because of the unsatisfactory condition of the transportation service they do not hope for the present to be able to get the fish to the English market in a fresh condition and cheaply, and therefore they are endeavoring to establish a market in America for cured mackerel. The Norwegians have now a strong foothold in this market and the Irish hope to learn from them the secret of their success. The Irish mackerel are better in quality than those furnished by the Norwegian fishing boats, but the Norwegians have given more attention to the grading and shipping of the fish than have the Irish. Moreover, the Norwegians have the business of packing the fish better organized than have the Irish, and the Norwegian product is taken care of with less delay and in a fresher condition than are the Irish fish. The Board, by furnishing boats and nets and ice and barrels, but above all, by

furnishing Norwegian expert instruction, hopes to put the Irish product on a footing of commercial equality with the Norwegian in the markets of the United States and thus to furnish means of employment to many of these western fishermen.

The problem of keeping the women in the country is just as important as that of keeping the men, if Ireland is to remain Irish. According to the last census, the Province of Connaught loses annually to foreign countries 3,649 males and 3,949 females. For the County of Mayo the numbers were respectively 1,237 and 1,544. The Board has attempted to counteract this outflow of women by furnishing instruction and opportunity to earn money in such occupations as lace making, crocheting, knitting, and weaving.

For the year ending 31 March, 1912, the earnings of the lace and crochet classes amounted to 30,616 pounds. This was an increase of 3,000 pounds over the preceding year. Of this amount 16,377 was earned in County Mayo. Beginning classes in this work show a very low earning capacity as compared with those longer established and hence it is hoped that within a few years when the many classes that have recently been started become more adept at the work, the returns to the workers will be a very substantial amount. Classes in knitting have been organized especially in Donegal. There has grown up a very considerable demand for knitted golf-coats and other similar articles. At first the demand was for hand-knit articles but recently machine-knit coats are desired and the Board is considering the introduction of knitting machines. Commercial firms purchase the work of the girls who are thus employed and the earnings appear to be satisfactory to the workers. Weaving has also received a new impetus and at the three principal tweed markets in Donegal, 3,745 rolls of tweed were sold at the price of 16,915 pounds. Nine teachers were employed during the year in giving instruction in cookery, laundry, housewifery, and dressmaking.

These, then, are the means which the Board is taking to revive Irish economic life: first, annulling the divorce of the people from the land; and second, building up industries so that those who have not land may co-operate with those who have in

a common national economic life. When the tenants have bought their land, they will pay considerably less in yearly interest to the government than they have been paying in yearly rent. This is as true for all Ireland as for the Congested Districts. The difference between the former rent and the present interest and sinking fund charge represents net gain to the tenant purchaser. He can use this difference to improve his buildings, to stock his farm, or to improve his standard of living. As time goes on this difference will increase until finally with the complete amortization of the purchase money, he can use the whole of his former rent payment in improving his condition. Nor will this be the only advantage of purchase. Formerly the tenant dared not improve his holding lest the landlord should raise his rent. With the passage of the Fair Rent Clause of the Act of 1881, the tenant was assured against arbitrary assessment by the landlord, but there was an inducement to neglect the improvement of his holding in order that the Land Court might reduce his rent. With peasant proprietorship the owner will have every inducement to put his heart into his work, for he will know that the product of the work will be his.

Again, with the development of industries, it is hoped that not only the Congested Districts but all parts of Ireland will be able to keep their population at home. The fear has been expressed over and over again that by the time Ireland becomes a nation there will be no Irishmen left. With the present heavy emigration and the lowest birth rate in Europe with the exception of that of France, this is not such an absurdity as it might seem at first sight. But if Ireland can build up the industries which will supplement her agriculture, there will be an increasing demand for her younger sons and daughters at home and she can devote her energies to populating her own rather than foreign cities.

Of course, Ireland is not alone with her problems of poverty. Scotland too, has her "congested districts" and England is not without plague spots much worse than the worst to be found in Ireland. Even in our own rich country, there are people who must go to bed supperless. Ireland, like every other

country which enjoys the blessings of modern civilization, must be continually on guard to see that the institution of private property which has done such magnificent work in leading the nations out of savagery does not become an engine of oppression to drive a part of the population to lower depths than those from which the race has emerged.

In conclusion it may be said that no economic problem is merely an economic problem. It is likely to be also an educational problem, or a moral problem, or a religious problem, or a broadly social problem or several of these together. The problem of the congested districts of Ireland is no exception. Its final solution will depend as much on Ireland's keeping a clean and a courageous heart as upon her securing her land purchase money at a low rate of interest. The Irish nation can not hope to be saved unless Irishmen, first of all, are made to realize why the saving is worth while.

FRANK O'HARA.

BOOK REVIEWS.

The Catholic Church the True Church of the Bible, by Rev. C. J. O'Connell. St. Louis, 1913. 8vo, 346 pp., $1.25 net.

A common objection made against the Catholic Church by uneducated Protestants is that the Church is strenuously opposed to the reading of the Bible by the faithful, lest the latter become aware of the inconsistency of Catholicity with the teachings of Holy Scripture and thereby give up the faith of their fathers.

It is to the task of refuting this false notion that the author of the above-mentioned book applies himself. He shows conclusively that the Bible was committed to the care of the Church, that it is through her authoritative teaching that we come to recognize the Bible as the inspired word of God, that, as it is not self-interpreting, it needs to be read under the guidance of that same authoritative and infallible teaching, that when thus safeguarded and properly translated, the Bible has always been used for the instruction and edification of the faithful, and lastly that perfect harmony exists between Holy Scripture rightly interpreted and the teachings and practices of the Catholic Church. Most of the thirty chapters which make up the volumes are devoted to this last point. Thus we have as heads of chapters, the Bible and Tradition, the Bible and Primacy, the Bible and Infallibility, the Bible and the Blessed Virgin. The author has shown considerable diligence in culling for each topic the pertinent passages of Holy Scripture from both the Old and the New Testament. The general result is a solid presentation of the argument from Scripture, though with more care greater neatness and precision might have been attained. In the chapters, the Bible and Infallibility, and the Bible and Private Interpretation, the author repeats to some extent what he has already said in the opening chapters on the Church and the Bible. He hardly needed to devote thirty long pages to the refutation of the trite and antiquated question of St. Peter's presence and death in Rome. Now and then, as on page 70, for example, he is betrayed into a severity of language not calculated to conciliate the Protestant reader. Lack of logical order is glaringly conspicuous in the arrangement of the chapters, the titles of which

seem to follow one another haphazard. On page 189 he should have given his authority for the sentence, which many of his readers will be disposed to call in question, "The ancient Jewish Rabbis commented on them (the words, Holy, holy, holy, Lord God of Hosts), 'Holy is the Father, holy is the Son, and holy is the Holy Ghost.'"

But these are minor faults, which do not tell against the seriousness and usefulness of the volume.

CHARLES F. AIKEN.

Spiritism Unveiled, by D. I. Lanslots, O. S. B. St. Louis, Herder, 1913. 12mo, 216 pp., $.75 net.

The phenomena of spiritism have been of late years subjected to a great amount of critical investigation. The investigators are not agreed as to the satisfactory way of accounting for them. Some set them down to trickery and fraud, evidences of which have been frequently revealed in spiritualistic séances. Others hold that they are in part at least the extraordinary results of the operation of psychic and other natural forces not yet fully studied and known. Others still see in them the agencies of departed and harmless souls, while not a few Christian thinkers are convinced that they are the work of wicked demons.

It is to this latter class that the author belongs. He logically concludes that where communications of an indisputably praeter-natural character are made, which are in open contradiction to one or more teachings of divine revelation, they must be set down to the agency of evil, lying spirits. He is led to conclude that where these praeter-natural manifestations are of a harmless nature, purporting to reveal the presence of departed relatives and friends, they are nevertheless the outcome of demoniac deceit.

Of the sincerity of the author there can be no question, but more than one reader will be inclined to ask if too ready a credence has not been given to some of the alleged marvels wrought in spiritual séances, which we find recorded in this book on rather slender testimony. As an example take what he says on page 43 in regard to the feats of which the medium is capable:—"Like the objects, so also is the body of the medium raised, either on his chair or on the table, and seen rising as high as the ceiling; he remains suspended for a few minutes, and around his head or his whole body may be seen a luminous halo. He is then lowered by the mysterious

force either slowly or swiftly, and carried towards a closed window, which opens by itself. He then makes a few turns in the air, and re-enters the room by another window, which opens before him, to the great wonder and astonishment of all present. This feat may be repeated several times at the same séance." On passages like this no comment is needed.

CHARLES F. AIKEN.

Looking on Jesus, the Lamb of God, by Madame Cecilia. New York, Benziger Brothers, 1912. 12mo, 425 pp. $1.75 net.

No little credit is due Madame Cecilia for having composed this volume. It is a book of meditations on various events in the last three years of the life of Jesus. Thanks to her careful preparation, she has risen above the level of dulness, which is too often characteristic of works of this kind. She writes in a pleasing style. Her abundant and apt citations of inspired texts give evidence of a wide acquaintance with the books of the Old and New Testament. Through the studious use of standard works on the topography of the Holy Land, and on the sacred rites and customs of the Jewish people in the time of our Lord, she has succeeded in giving a well-defined local setting to many of her subjects for meditation, a thing which helps greatly to lend interest to what she has to say. Her moral applications and lessons are generally well chosen and to the point. The book is excellently printed, on paper of very light weight, and is thus easy to handle. Despite the careful work of the proof-reader, there is a typographical error in the preface, where the author quotes the Latin text of Psalm 63:3. We here read "In terra deserta et in via inaquosa." It stands rightly quoted on page 23, "In terra deserta et invia et inaquosa."

CHARLES F. AIKEN.

Jésus-Christ, Sa Vie Et Son Oeuvre, par M. Lepin. Paris, G. Beauchesne, 1912. 12mo., 269 pp.

To all who read French and are interested in a succinct, well-arranged, and carefully prepared account of the public preaching, death, and resurrection of our blessed Lord, we commend the pre-

sent volume. It opens with a scholarly treatise of fifty-seven pages on the genuineness and historic value of the four gospels, the chief sources from which our knowledge of Christ is drawn. In the six chapters which follow, the author gives a remarkably clear presentation of the doings and sayings of Jesus in the three years of his public ministry, culminating in his tragic death and glorious resurrection. He writes like a scholar, in simple, easy style, avoiding rhetorical embellishments and amplifications. At the end is a valuable list of Catholic works in French to serve as books of reference.

CHARLES F. AIKEN.

A Loyal Life: A Biography of Henry Livingston Richards, with Selections from his Letters and a Sketch of the Catholic Movement in America. By Joseph Havens Richards, Priest of the Society of Jesus. Herder, St. Louis, 1913. 8°. Pp. 10 + 397.

The subject of this memoir was born of Puritan ancestry in Granville, Ohio, in 1814. His education was the best to be had in the immediate neighborhood of his place of birth. His early training and career were typical of that of numbers of young men at the beginning of the last century. What is of general interest in the book, outside of the record of a disinterested life, is the manner in which knowledge of the Catholic Church penetrated at the time of Mr. Richards' conversion, to circles in which Catholicism was unknown or, if known, very cordially detested. Though Mr. Richards' career is traced through its various stages it would be hard to say what was the dominating motive which led him to sever old associations, suffice it to say, that Catholic influence found fruitful soil in his soul. His conversion was whole-hearted. His useful labors for the Church and truth are too well known to need repetition. This biography as might be expected reveals an intimate knowledge of the life and aims of Mr. Richards which adds to its charm and value.

PATRICK J. HEALY.

The Government of the Church in the First Century: An Essay on the Beginnings of the Christian Ministry. Presented to the Theological Faculty of St. Patrick's College, Maynooth, as a Thesis for the degree of Doctor. By Rev. William Moran. Dublin, Gill & Son, 1913. 8°. Pp. vii + 288.

The short period dealt with in this work offers problems intricate enough and vital enough for several volumes. The author has followed a commendable plan in confining himself to essentials. The timeliness of such a study will be admitted by all. As with other departments of ecclesiastical life and activity the organisation of the Church, at the hands of some critics, loses all character of originality and is resolved into a fortuitous union of existent elements brought together as a result of a natural evolution in things social and political. Considering the limits imposed on him, the author has met his opponents fully and not inconclusively. In fact his care to lose no point of an argument obscures at times the general trend of his thought. The subject of early Church organisation is one that has never lost its compelling interest, and it is to be hoped that the author will continue his researches in a field where so much remains to be done.

PATRICK J. HEALY.

Paul Allard: Les Esclaves Chrétiens depuis les premiers temps de l'Eglise jusqu'à la Fin de la Domination Romaine en Occident. Ouvrage Courronné par l'Academie Française. Cinquième édition entièrement refondue. Paris, Lecoffre (J. Gabalda), 1914. 12mo, xiii + 484.

When the first edition of this work appeared in 1876 the author had in mind to vindicate for the Church the honor of having brought about the amelioration in the condition of the servile classes in the Roman Empire which led to the gradual abolition of slavery. At that time Rationalism was giving the credit for this transformation to Reason as exemplified in the teachings of the Stoic school. The investigations of Allard and others proved the baselessness of this latter claim. Since that time history and philosophy of history have gone through many forms and nowadays, instead of reason, economic pressure and change are put forward by many authors as the source of social upheaval and the dominant

factor of life. M. Allard has revised the work to meet these fresh antagonists. He aims at showing that moral and religious influences in the strict sense of the terms, not material necessity, are responsible for the new ideas of civilization which rooted out slavery. Though following the main outlines of the earlier editions the work has been re-cast to elucidate the new phase of the problem. After a profound and searching analysis of the conditions, social, intellectual and economic which prevailed at the time of the founding of the Church, and having traced in detail the steps by which the slave was recognised as a human being with a conscience and supernatural destiny, he shows that the legal and political betterment which the fourth and fifth centuries reveal were a direct response to the teaching and practice of the Church. The work is decidedly a masterly piece of constructive historical apologetic.

PATRICK J. HEALY.

L'Edit de Calliste: Etude sur les Origines de la Pénitence Chrétienne. Par A. D'Ales. Paris, Gabriel Beauchesne, 1914. Large 8°. Pp. vii + 484.

The import and character of this work are best expressed in the secondary title. Far from confining himself to the discussion of the famous "Edict of Callistus," the author uses it as the centre for a general examination of the history of Penance and the Penitential Discipline of the early Church. Two main ideas form the subject matter: viz., Christian tradition bears witness to the belief that God offered pardon for all sins, no matter what their number or their character, and; the Church has always claimed the right to "oversee" this pardon. Both are inseparable: the texts which refer to the one imply the other. No attempt is made to write a general history of penance but the whole field is carefully examined with a view to testing the validity of some modern hypotheses, which deny or invalidate one of the foregoing propositions. The Edict of Callistus is made prominent from the fact that in our days many authors assert that up to the time of Callistus the three capital sins, Murder, Adultery and Apostasy were irremissible. Pope Callistus, it is claimed, made the first innovation by permitting the reconciliation of those who were guilty of adultery and fornication. Pope Cornelius extended the milder discipline to the apostates of the Decian persecution, and at a subsequent date homicide was removed from the category of unpardonable sins. St.

Callistus was censured for his action by his contemporaries Tertullian and Hippolytus. Because of this censure some non-catholic writers assert that the church was not conscious from the beginning of its power to forgive all sins. There are Catholic authors who have thought that the church though fully cognizant of the extent of the power of the keys, did not for prudential reasons use this power in regard to the capital sins until the time of Callistus. The author of this monograph combats both views. Tracing the doctrine of Penance from the gospels downwards, he carries his investigations through the post-apostolic period and the second century, with the result that he finds a uniform tradition witnessing to the belief that divine pardon was offered for all sins, and that this pardon was to be dispensed by the church. Rome, Antioch, Corinth and Alexandria all offer testimony to this tradition and to the belief that the divinely appointed hierarchy administered pardon for sins. The author continues his examination of the question by a thorough analysis of the works of Tertullian and Hippolytus bearing on the subject, and completes his work by examining the writings of Origen and the history of the Lapsi in the time of Decius. Penitential Rigorism in the fourth and fifth centuries forms the subject of the last chapter. There are three useful appendices. The third *l'élément privé dans l'ancienne pénitence,* deals with some of the theories of Henry C. Lea.

The author is to be congratulated for the manner in which he has dealt with a subject of living interest to Catholics and for the learning desplayed in dealing with one of the actual problems of this day. His general conclusion is reassuring. He gives no ground for adherance to any of the theories which are opposed to the traditional views on the Penitential discipline in the first three centuries. The Power of the Keys was recognized in the time of Callistus as it had been before him, and it was not only recognized but exercised.

PATRICK J. HEALY.

Umbria, Past and Present: By Mary Lovett Cameron. London, Sidgwick and Jackson, 1913. Pp. xx + 324.

The sympathetic and scholarly interest in the life and work of St. Francis of Assisi which is so remarkable a feature of our day has, doubtless, done much to bring Umbria and things Umbrian into the foreground of recent historical and literary study.

Umbria past and present has already found her English interpreters in the Cruikshanks, Hutton, Symonds, Goff, Potter, Duff-Gordon, and others whose writings have invested the leaders of her literature and art with a new halo of fascination and romance. In the volume before us we are told (p. xvii), that "the moment seems to have come to snatch the vanishing charm of the old Italy and, before old landmarks are effaced, old customs omitted, and old traditions forgotten, attempt to perpetuate a few of the interesting and picturesque features, which are still existing." With this object in view, Miss Lovett Cameron takes us to Spoleto, Todi, Gubbio, Spello, Montefalco and other ancient Umbrian towns and it is with something more than mere geographical knowledge that she tells us of their saints and poets and painters with the grand spirit of the Mediæval period brooding over them all. The author has devoted a separate chapter (IX), to the City of Assisi, but we doubt if she is well-advised in questioning, as she does (p. 167), the authenticity of the famous frescoes in the upper church of S. Francesco there as the work of Giotto. The chapter (VII) on Umbrian Art seems to need enlargement: Perugino, Pinturicchio and Raphael, to name no others, are surely deserving of more than passing mention. On the other hand, the present volume is specially strong on the Industries, Guilds and Confraternities of Umbria. Particular attention is also paid to the feasts and fairs which are closely connected in Umbria; the great annual Procession of the Ceri at Gubbio and the more familiar feast of the *Perdono d'Assisi* or Porciuncola Indulgence being well described in chapter III. Miss Lovett Cameron has done well in giving prominence (pp. 244-52) to the strange story of Jacopone da Todi whose "poems are among the greatest mystic poetry of that age of mysticism": we only wish we were half as sure as she appears to be that Jacopone composed the celebrated "Stabat Mater." But the author relies, for the most part, on sound authorities and her book, taken as a whole, is a very good piece of work. Although it does not, indeed, throw much new light upon the story of Umbria past and present, it is, nevertheless, a most interesting and instructive contribution to our knowledge of the subject. A series of twenty-five characteristic drawings and of fifteen well chosen photographs add to the attractions of the book which those about to visit Umbria should by all means take with them.

PASCHAL ROBINSON, O. F. M.

MISCELLANEOUS.

Knights of Columbus Endowment Fund.

On Tuesday, January 6th, the Supreme Council of the Knights of Columbus met by appointment His Eminence Cardinal Gibbons at his residence, to present him with the Knights of Columbus Endowment Fund of Five Hundred Thousand Dollars for the Catholic University of America, which the Order has been collecting during the last four years.

The visitors assembled in the red and blue rooms, which for the purpose had been turned into one, shortly before one o'clock: Cardinal Gibbons sat at one end of the red room, with James A. Flaherty, of Philadelphia, supreme knight on his right and Michael Jenkins, treasurer of the Catholic University, on his left. Nearby were Archbishop Prendergast, of Philadelphia; Bishop O'Connell, of Richmond; Bishop Corrigan, of Baltimore; Ex-Ambassador to Vienna, Richard C. Kerens, of St. Louis; Monsignor Shahan, rector of the Catholic University, and the Very Rev. Dr. George A. Dougherty, vice-rector; Rev. Dr. William A. Fletcher, rector of the Cathedral; Rev. P. J. McGivney, of Bridgeport, Conn., national chaplain of the Knights of Columbus.

The members of the Supreme Council in attendance were as follows:

Martin H. Carmody, of Grand Rapids, deputy supreme knight; William J. McGinley, of New Haven, supreme secretary; D. J. Callahan, of Washington, supreme treasurer; Joseph Pelletier, of Boston, supreme advocate; Dr. E. W. Buckley, of St. Paul, supreme physician, and Thomas J. McLaughlin, of Newark, N. J., supreme warden.

Directors of the Knights of Columbus: George F. Monaghan, of Detroit; J. J. McGraw, of Ponca, Okla.; James Maher, of Chicago; William F. Fox, of Indianapolis; Clarence E. Martin, of Martinsburg, W. Va.; D. J. Griffin, of Brooklyn; W. H. Gulliver, of Portland, Me.; John F. Martin, of Green Bay, Wis.; John H. Reddin, of Denver; W. D. Dwyer, of St. Paul; Dr. N. A. Dussault, of Quebec, and Paul Leche, of Donaldsonville, La.

Mr. Flaherty, speaking in the name of the Order, addressed His Eminence as follows:

"In reverence to the Catholic University of America, founded by the late lamented Leo XIII, in devotion to the interests of Catholic education, in sympathy with the designs and wishes of the Hierarchy, but most of all in the fulness of our personal love and affection for our beloved, the peoples' beloved, Cardinal Gibbons, we have come here today to redeem the promise made to your Eminence to raise the sum of a half million of dollars for the Catholic University of America.

"It is the offering of three hundred thousand Knights of Columbus in the cause of education and Catholic truth and I may truly say in their names that, while it represents some labor, some sacrifice, right willingly they make the endowment for the cause of Catholicism, and, as an evidence of their love for the Order's first and greatest friend in the person of Your Eminence.

"To emphasize perhaps the personal element, we have asked that the fifty scholarships to be awarded by the University shall be given to the nominees of your Eminence, knowing and feeling that as the interest and welfare of the Church in the United States have been so carefully guarded and guided during many years by Your Eminence, so our Order and this Endowment will have the benefit of your wisdom and advice.

"The gathering of this fund has rested largely in the hands of a Committee wisely appointed by my predecessor, that great leader of men, Past Supreme Knight Edward L. Hearn. The Committee has worked hard and today's presentation is evidence of their success. I am proud to say they are here with us and to call upon the Chairman, Brother Edward H. Doyle, of Detroit, to make the presentation."

Mr. Doyle, who is also Commissioner of Banking for the State of Michigan, said:

"Your Eminence,

The suggestions of His Grace, Most Reverend Archbishop Glennon, at Norfolk, Va., a few years ago to the National Convention of the Knights of Columbus, that the Order do something worth while for the promotion of higher education surely took root—the result of which we celebrate today.

"Later on, Mr. Wade, of St. Louis, Mr. Hart, of Philadelphia, and myself were chosen a Committee by that great leader Brother

Edward L. Hearn, then supreme knight, whose ability and personality made the Order what it is today.

"Our instructions were to arrange a plan to raise five hundred thousand dollars from the membership of the Order for the Catholic University at Washington. We arranged a meeting about four years ago with His Eminence, and agreed on the plan whereby the Committee was to raise the amount named ($500,000.00) and transfer the same, to be held under a joint agreement of the Trustees of the University and the Board of Directors of the Order, and in return the Order was to receive fifty (50) perpetual scholarships. This plan was ratified by the Trustees of the University.

"We are here today to present to Your Eminence, and to the Trustees of the University, Five Hundred Thousand Dollars, in high-class first mortgage underlying bonds. Mr. Pelletier will submit to you plans for the distribution of scholarships which have been approved by the Board of Directors of the Order.

"Our inspiration in beginning this work, aside from the splendid encouragement it would give to higher Catholic education, consisted in the pleasure it would surely afford our beloved Cardinal Gibbons, whose fondest hopes for the Catholic University are well-known to all; and as a final tribute to him the suggestion has come to us, that we provide a suitable dormitory at a cost of one hundred thousand dollars, to be erected on the University grounds to house our Scholarship students, and for such other use as the Right Reverend Rector of the University may desire. We will ask permission of the Supreme Board of Directors to raise this amount from the membership of the Order by voluntary assessment, or we will ask the Councils of the Order when they convene at St. Paul next August. We are satisfied it will be given cheerfully and quickly.

"Our Committee, Brother Hart and myself, therefore trust that we will be able to meet your Eminence and the Board of Trustees one year from today, January 6th, 1915, in this room (God willing) to turn over this amount to your building fund.

"Our Order stands for higher education and good citizenship, and it should be both an honor and privilege for each individual member to share in this great work for Church and State.

"A word about my associates on the Committee, and I am through. Much credit must be given Mr. Festus J. Wade, of St. Louis, one of the ablest financiers in the United States, for his part

in starting out right with plans acceptable to all. As for Mr. Philip A. Hart, no amount of credit could do justice to his unselfish devotion, ability and perseverance, and I want to thank him here, not only for what he did, but for the way in which he did it. Our work throughout has been extremely pleasant and harmonious, and the result is as gratifying to us as it must be to Your Eminence, to the University Trustees, and to the Membership of our honored Order."

In accepting the splendid gift of the Order Cardinal Gibbons replied as follows:

"My dear Mr. Flaherty: In my own name and in the name of the Trustees of the Catholic University of America I accept with mingled feelings of gratitude and affection the noble foundation of $500,000 which, in the name of the Knights of Columbus, you now place in my hands for the perpetual education of 50 lay students in the Catholic University of America. Words fail at this moment to express my happiness at the accomplishment of the splendid task to which four years ago the Knights of Columbus pledged themselves with a generosity and elevation unique in history.

"I find only one parallel of your magnanimous deed, the building of a great mediæval cathedral by the loyal and devoted merchants' guild of those former Catholic days. In an age of spiritual unrest and despair you have renewed that miracle of faith—the steady and affectionate co-operation of a multitude of men in the fulfillment of one mighty purpose whose immortal influence shall run like a fertilizing river through all time and spread on all sides most welcome benefits.

"While the Catholic people in the United States have in the past created great and memorable works of religion, monuments of divine worship, charity and education, we assist now for the first time at the conscious exercise of a vast power for common Catholic welfare by a Catholic association which finds in itself the inspiration, the courage and the means to do for common interest a work of supreme importance that must forever loom great and striking in the annals of our beloved country. But generous as is this foundation, it is more praiseworthy by reason of its representative than by reason of its material value. It represents in high degree the faith, hope and charity that animate our Catholic life and lift it high above the level of imperfect natural order—faith

in the glorious educational mission of Catholicism in the United States; hope in its future achievements in every domain of national life; love for the unborn generations that they may run where we walked and that our foundation raise, in their day, new and imperishable works of incalculable service to religion and country.

"The Knights of Columbus take their place this day in the foremost rank of benefactors of humanity. What was formerly done by the great ones of this earth, the creation and endowment of higher institutions of learning and what in our own time has been the privilege of wealthy individuals, has, through you, been accomplished for the first time by the corporate efforts and sacrifices of Catholics associated for the highest interests, religious and civil. It is a splendid work of the new Catholic democracy that in our beloved country has been developing along lines of practical religion and unselfish patriotism. Surely it is a good omen of the future of your illustrious order that your two great efforts have been of an educational character, namely, the establishment at the Catholic University of the chair of American history and this new foundation of tenfold value. Both these great works express your profound interest in education and participation in a frankly religious education with which are so closely connected Christian convictions concerning God and religion, life and duty, the family and citizenship, science and morality, man and woman, the social and economic growth of mankind and the close relationship of this world and that which lies beyond the grave.

"It is also eminently fitting that so munificent a donation should be offered the Catholic University seeing that by an act of the Holy See and by the American Catholic hierarchy it is the chief Catholic educational centre in the United States and to it are attached so many ardent hopes for the future of American Catholic scholarship.

"I rejoice, moreover, that this foundation comes at a time of new and pleasing growth and development and when on all sides we behold the first fruits of the labors and sacrifices of the first generation. From the beginning the Knights of Columbus gave the University ample and generous evidence of sympathy and confidence, but with this endowment of $500,000 they enter deeply into its constitution and by their munificent patronage smelt, so to speak, their own life with that of the University.

"My dear Mr. Flaherty, I thank you in the name of the Holy See and my colleagues on the Board of Trustees of the Catholic

University for this splendid endowment and particularly for the paternal interest it exhibits for the best possible education of our young Catholic laity, exposed as they are to so many dangers. To your unflagging zeal and your heartfelt sympathy it is owing that the interest of your Order in this grand work was never allowed to grow cold, though in this you are only foremost among the Knights, whose own zeal and devotion were ever nourished from your own generous heart.

"Nor can I forget the zeal of your predecessor, Mr. Hearn, under whom this endowment fund was started and who gave it an impetus it never afterwards lost. It is fitting also that with the heads of your illustrious order I should couple the name of Archbishop Glennon of St. Louis, who was first to propose to the Knights of Columbus this munificent undertaking, and whose confidence in your faith and generosity has been so splendidly justified and rewarded. In every common cause that calls for perseverance, patience and industry, courage and persistence, some leaders are chosen who sink themselves in the work and by absolute and unquestioning devotion fan the faith of their co-workers and feed their convictions with arguments and example, who rouse the weary and encourage activity and are living souls of enterprise. I have named Mr. Edward Doyle and Mr. Philip Hart, and in this hour of joy and triumph I extend to them my hearty congratulations on the success of their efforts and on the lasting benefits they have helped to confer on the Catholic Church in the United States through the successful establishment of the endowment fund.

"Their great work, however, could never have been accomplished without the steady co-operation of the State deputies, district deputies and grand knights all over this country, and to them also, as well as to the rank and file of the vast order, I express my profound gratitude and my undying esteem for the loyalty and high ideal they set themselves, their ardent and intelligent faith and their spiritual devotion to Christian education.

"Unselfish devotion, tireless activity, ever-flaming zeal can never be set down in cold print as they never can receive adequate reward. But rest assured, dear Mr. Hart and Mr. Doyle, that as long as the Catholic University endures, your names will be household words among the professors and students and will be forever coupled with that of the supreme knight and the entire member-

ship of your illustrious order which you represent with so much dignity and success."

After the presentation the Cardinal entertained the Supreme Council of the Knights at a dinner. There were present also Mr. James R. Wheeler, and Mr. T. Hubert Shriver, as guests of the Cardinal, besides Bishop O'Connell, of Richmond, Va., Bishop Corrigan, of Baltimore; Monsignor Shahan, rector of the Catholic University; Very Rev. George A. Dougherty, vice-rector; Rev. Dr. William A. Fletcher, rector of the Cathedral; Rev. P. C. Gavan, Chancellor of the Archdiocese; Rev. Louis O'Donovan and Rev. Louis Stickney, secretaries of the Cardinal.

At the end of the banquet His Eminence asked Dr. Fletcher to read the letters of regret and congratulation sent by several members of the Board of Trustees, including those of Cardinal Farley, Cardinal O'Connell, Archbishops Glennon, Moeller, Blank, Keane, and several others. Among the telegrams received was the following from Ex-Senator Kearns of Salt Lake City.

"James Cardinal Gibbons,
Baltimore, Md.

"Sorry I cannot be with you on sixth. Had I received notice earlier would have made every effort to get there. I congratulate you on the wonderful success you have had in building up the Catholic University of America, and trust that God will spare you to our people for twenty years and more. Not only your own people but all generous Americans regret that you are not back to fifty years of age, that you might be spared and assist in building up the greatest educational institution known to the civilized world. The Knights of Columbus who have so nobly got behind you and supported you deserve richly your blessing for their magnanimous gift. I hope they will continue to grow in numbers and influence and wealth, and will continue to support the one gracious Cardinal who will go down in the memory of generations as the greatest ecclesiastic of the twentieth century, who established the noble educational institution that stands for the faith of our fathers. May it continue to be supported by generations to come.

THOMAS KEARNS,
Ex-United States Senator."

Cardinal Gibbons then introduced Monsignor Shahan, rector of the University, who spoke as follows:

"Your Eminence, Mr. Flaherty:

"It is with great emotion that I rise to thank the Knights of Columbus for the monumental foundation that they now present to the Catholic University of America.

"The great work that stands accomplished today is yet too new to measure its full value, too near us to appreciate its entire significance, too recent to gauge all the results that must henceforth flow from such a deep source. Time alone will reveal the value, significance and results that we now grasp vaguely and as it were in outlines only.

"If we consider this magnificent foundation as a work of education it is not merely a fixed number of educational opportunities that you secure to the Catholic lay youth of the United States, but a genuine college that you have this day founded, a Knights of Columbus College, with the fulness of means, security of duration, and unity and solidarity of purpose that mark the collegiate foundations in the older Catholic universities. When Robert Sorbonne in the thirteenth century founded the college that yet rises splendid and imposing in the heart of Paris; when Cardinal Albornoz in the fourteenth century founded at Bologna the Spanish College which yet sends forth its students, and when Cardinal Capranica in the fifteenth century founded at Rome the college which yet educates young men along the lines he laid down, they conceived nothing greater, nothing more potential in service, or more helpful to the youth of their time. By this act the Knights of Columbus take their place among the world's supreme benefactors if education be, as it truly is, the supreme social benefaction. This broad association of American Catholic citizens closes its first generation with a stupendous work of education that welds forever its interests, its very life, with the young University now growing along the Potomac, makes the University, as it were, its nursery and feeder, confides to it the choicest youth that the Order can select from its membership, and in turn binds itself to accept and spread the ideas for which the University stands, *i. e.*, the highest and purest concepts of religious and civil life. You have this day, therefore, immensely widened your scope, you have risen to a higher plane of vision, and have laid a shaping hand on the future.

Henceforth no history of American education is honest or complete which does not pay its tribute to your noble foundation and emphasize the several characteristics by which it stands original and unique among all the educational foundations that the world has yet seen. Indeed, what could be more intersting or instructive than its origin, its growth, and its completion,—a multitude of contributors, countless small sacrifices, made in faith and love, over a territory larger than the Roman Empire, rapid and simple and harmonious execution, intelligent grasp of a great idea by a huge army of men widely scattered, the sinking of local or sectional ideas in face of a noble inspiration. Truly, if this be the age of democracy, the Knights of Columbus have at the very outset made clear their will and their power to serve with perfect efficiency one of the highest interests of the Catholic Church, religious education.

"As a work of religion, this foundation is henceforth a potent agency of the Catholic Church in securing a religious training to a multitude of young men who might otherwise be deprived of that great blessing. They will come under the influence of Catholic teachers of distinction, whose lives are devoted to the sciences, but who acknowledge and teach as was once common in our American academic world but is so no longer, the true nature and rights of God in His own world, the beauty and services of the Christian order of life, the truth and power and charm of the Gospel of Jesus Christ, the reality and the sanction of a moral order based on a Divine will. They will enter upon studies from which the name and idea of God are not systematically banished, nor will the class-room be a slaughter-pen of all the Catholic teaching they imbibed at the knees of their good mothers or learned in the schools of the Church. The Catholic religion, its spirit and purpose, its history and institutions, its ministers and services, will not be passed over in silence or treated with contempt, or slandered openly or secretly. During a full collegiate course these fortunate young men will undergo a natural and easy formation along the best lines of modern knowledge in all departments, but also in daily contact with ministers of the Catholic religion and with a multitude of other Catholic young men, amid the numerous and varied influence of a rich Catholic academic life. The holy inner life, the moral beauty, the thousand social merits and services of Catholicism, its patronage of all the arts, its scientific glories, its broad humane spirit, its love and service of the plain people, its

conquest of oppressors and tyrants, its peaceful, loyal and harmonious co-operation with the civil order, will be taught them by those who believe what they teach and find in their sympathetic hearts, not cold unfriendly words of forced avowal, but an earnest and inspiring language that forms the young heart and leads it ever to higher levels of endeavor and initiation. In other words, the young men of this foundation, and many others whom it will surely attract, will grow up in a Catholic atmosphere, *i. e.*, as far as lies in your power, in a warm and sweet sunlight of faith, a prolongation of the Catholic home and the Catholic school.

"In your great work patriotism claims no small place. You had already founded in the University a Chair of American History, and the study of our country's history and institutions is one of the conditions imposed on the students of this foundation. You have enriched the national capital by the perpetual presence of a large body of young American citizens drawn from every state in the Union, for whom their sojourn at Washington, will be in itself a liberal education. Nowhere else could ardent and impressionable youth acquire so easily correct ideas concerning the rich life of this great nation. Nowhere else are found in larger measure or more varied distribution the raw materials of higher studies, political, economic, and social. The complex life of the American people is mirrored at the national capital with absolute fidelity, and to this must be added such other advantages as academic peace, freedom from certain distractions and temptations that elsewhere assail the student, accessibility, excellent climate and sanitation, charming surroundings, in a word whatever could attract and retain studious youth and reassure their parents, guardians, and friends. Finally, a long and earnest training at the national capital is of itself the best corrective of too great narrowness in mental development, of too local a standpoint in the great questions, problems and interests of our American life.

"For your generous foundation, therefore, the Catholic University of America is profoundly grateful, and promises on its part to live up always to the letter and the spirit of your memorable donation. If it succeeds in training up for the great religious and civil purposes of your illustrious Order, men of the same calibre, mental and moral, as its first founders and administrators, it will have amply realized all the hopes that you now confide to us and that we accept with the greatest reverence and the deepest sense of our responsibility."

Other brief addresses were made by Bishop O'Connell of Richmond, and Bishop Corrigan, of Baltimore; Mr. Joseph Pelletier, of Boston; Mr. Philip S. Hart, of Philadelphia; V. Rev. Dr. George A. Dougherty; Rev. Dr. Wm. A. Fletcher and Rev. P. J. McGivney, National Chaplain. After the banquet the entire assembly was photographed, and the Presentation Committee took leave of His Eminence, with many expressions of satisfaction at the happy completion of their memorable task.

The fifty scholarships of the Endowment Fund are lay scholarships, and are eligible only to graduate students, that is, to those who have obtained the degrees, Bachelor of Arts, Bachelor of Science, or a corresponding degree. The candidates must be regularly Knights of Columbus or sons of Knights, and must contemplate going on for the Master's or Doctor's degree at the University.

The scholarships are during his lifetime in the gift of Cardinal Gibbons, but will be given out by competitive examinations, covering the entire membership of the Order, as far as practicable. All necessary information concerning the character, time, and place of the later examinations will be made public at a later date in the journals of the Order, and the Catholic press generally.

UNIVERSITY CHRONICLE.

Public Lectures. The following is the programme for the Course of Public Lectures in McMahon Hall for the Winter of 1913-1914.

January 15.—"The Temperance Movement in America." Wm. DeLacy, D. C. L.

January 22.—"The Genius of Sophocles." John Bartholomew O'Connor, Ph. D.

January 29.—"Exploring and Prospecting in the Congo and South Africa." R. Dorsey Mohun, F. R. G. S.

February 12.—"Early Renaissance Architecture." Frederick V. Murphy, A. I. A.

February 19.—"The Philosophy of Henri Bergson." Rev. Chas. A. Dubray, S. M., Ph. D.

March 5.—"St. Thomas and Social Justice." Rev. James Fox, S. T. D.

March 12.—"The Anti-Intellectual Movement of our Times." Rev. Edmund T. Shanahan, S. T. D.

March 19.—"The Temperance Movement in Europe. Wm. DeLacy, D. C. L.

March 26.—"The Celtic Languages and the People who Speak them." Joseph Dunn, Ph. D.

Shahan Debating Society. A series of debates preliminary to the Rector's prize debate, is now going on. The subject chosen for this year is, "Resolved, That the best interests of Society are served by public pensions to widows with young children." The series will be continued through the coming term, and the final contest will be held shortly after Easter.

Leo XIII Lyceum. The Lyceum has spent a busy and profitable term. Arrangements were made at the first meeting (held on November 10) for an oratorical contest which will take place during the next semester. A handsome medal will be awarded to the winner.

On Sunday evening, November 16, the members listened with pleasure to a talk by Judge De Lacy, who took for his subject, "The Juvenile Court." The speaker told some inter-

esting stories of the youthful offenders with whom he has come in contact. A talk by Judge De Lacy is always delightful and never fails to attract a large attendance.

Mr. Gregor Heine, '16, of Texan, Mexican, and *Symposium* fame, addressed the society at its next meeting. Mr. Heine spoke on "Mexico," and few natives could have done as well. A fact that we often forget, said the speaker, is that the majority of the population of Mexico is composed of Indians or their descendants. These people are, for the most part, illiterate—for appropriations for their education have a distressing habit of descending into private pockets.

Mr. Heine had some interesting things to say about the Aztec civilization. Tempered copper, and paper so durable that it has lasted to this day, have been found among the ruins of Aztec cities. What was probably the first parcel-post system was established by this remarkable people, and, under the circumstances, it was amazingly effective.

The speaker declared that our newspapers are treating Mexico unfairly. Many of them, actuated by interested motives, are clamoring for intervention on the part of Uncle Sam. They speak of "barbarous Mexico"; but progress is backward in Mexico largely because money intended for the education of the masses has made more than one unscrupulous politician the lord of vast European domains. Graft knows no race, no country; it is no new avenue to wealth; as old Cato said, two centuries before the Christian era, "Private thieves spend their lives in manacles, public thieves, in purple and gold."

On Sunday evening, November 30, the Lyceum was signally honored by the presence of Dr. McCabe, of Princeton University, and Mr. T. A. Gill, Secretary of the Department of Agriculture and Technical Instruction for Ireland. Both of these gentlemen addressed the large gathering present in an interesting and instructive manner. Dr. McCabe took for his subject, "Princeton." The speaker described in detail the preceptorial system inaugurated there by President Wilson. This system has been productive of excellent results. The students have attacked their studies with increased zeal and have profited greatly from the weekly informal discussions with their pre-

ceptors. Dr. McCabe explained, also, the workings of the honor system at Princeton, the success of which he ascribed to the strong public opinion among the students, who stand ready to deal summarily with those who abuse it.

Mr. Gill spoke in the most optimistic terms of the University, and expressed his astonishment at its truly remarkable growth. The speaker declared himself to be firmly convinced that the Catholic University is destined to take rank as one of the world's greatest institutions of higher learning. Mr. Gill pointed out that there is a need for just such study of social and economic questions as the Lyceum is making. The student who takes advantage of the opportunity the society offers not only becomes equipped with a knowledge of the laws and principles upon which society is based, but has also the light of religion to guide him in his judgments. Men so favored should be a power for great good in their respective communities.

The Triangle and T-Square Club is one of the most industrious organizations of which the University can boast. This society was founded in 1912 by the students of the Architectural Department of the Catholic University, under the direction of Mr. Murphy, professor of that department. The purpose of the organization is to further the knowledge of architecture with a view towards the professional side as well as the artistic. The fine sociability of its members and their keen interest in the work form a strong bond which links the club together.

Besides the regular monthly meetings, a lecture upon an architectural or constructural subject is given every month, generally on an evening. The first lecture for the present school year took place down in the architectural offices of Mr. Murphy on the evening of October 15, 1913. Mr. White, of the Cassidy Construction Company, explained the system existing between architects and contractors. The second lecture was given in the new architectural rooms in Gibbons Hall on the evening of November 14, 1913. Mr. Gideon, of the National Fireproofing Company, discussed the rise and perfection of modern fireproof construction. Mr. Gideon also enlivened his talk with

witty remarks and funny stories. The Plumb Bob Society, the particular organization of the Civil Engineering Department, attended in full force.

Lectures by Distinguished Visitors. On November 10th, the Right Reverend Abbot Gasquet lectured to a large and interested audience in the Aula-Maxima of McMahon Hall on "The Revision of the Vulgate." On the afternoon of December 9th, Mr. Wilfrid Ward, Editor of the *Dublin Review*, gave an interesting lecture in McMahon Hall on "The Four Cardinals of the English Catholic Revival."

The Temperance Movement in America. The series of public lectures at the Catholic University of America was resumed January fifteenth, the lecturer, William H. DeLacy, D. C. L., treating of the Temperance Movement in America. The speaker graphically depicted the drinking customs of Colonial days, and rapidly sketched the growth of the temperance movement from those times until the visit to Congress last month of the Committee of One Thousand Men bearing a petition for the passage of a Prohibition amendment to the Constitution of the United States. The importance of the temperance problem to the Nation from a moral and physical, a social and economic standpoint, was dwelt upon. A description in detail was given of the individuals and organizations that had been foremost in the work in the United States. Especial emphasis was laid upon the important results flowing from the visit to America of Father Theobald Matthew, the Irish Apostle of Temperance, who was shown honor on all sides, the United States Senate voting him the then unusual honor of the privilege of the floor. To the influence of this visit the speaker traced the formation of the Catholic Total Abstinence Union of America, with its distinct divisions for Men, Women, Juveniles, and Priests, the whole now forming a mighty phalanx over one hundred thousand strong, all working to free our country from the evils of intemperance.